

# HORIZON

**The magazine  
of useful and  
intelligent living**

SUMMER

1945

**Articles by MANLY PALMER HALL** *Philosopher*

# CONTENTS

## VOL. 5 No. 1 — SUMMER, 1945

An identifying footnote to each article indicates whether it is an original article, a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or related subject. A list of Manly Palmer Hall's published works will be mailed on request.

<i>A GUIDE TO A PERSONAL PHILOSOPHY</i> .....	1
<i>THIS IS YOUR YEAR</i> .....	15
<i>MINORITIES AND THE PROBLEM OF RACES</i> .....	29
<i>25 YEARS OF ACHIEVEMENT</i> .....	41
<i>THE GURU: THE STORY BEHIND THE BOOK</i> .....	44
<i>THE WHEEL OF ORFFYREUS</i> .....	59
<i>PSYCHOPOLITIC: PROVIDING A PATTERN FOR PERMANENT PEACE</i> .....	60

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ISSUED  
QUARTERLY  
VOLUME 5 No. 1

- *It is not enough to be intelligent;  
life's success is in intelligent obedience*

## A Guide to a Personal Philosophy

THE reward for thinking is, things will work out the way we want them to. It is thoughtlessness that makes us victims of circumstances. In the confusion of these times, as in all times of decision, an adequate philosophy of life is a necessity.

Oddly, it is in the application of what might be termed abstract ideals that we can best develop a practical philosophy of life. Too much emphasis can not be placed upon the significance of the intangibles in the tangible life of man. Some things are obviously practical, yet equally practical are other things less obvious. The complex civilization of today actually requires of us that we guide our visible life by means of what might be termed invisible principles.

The person who is without a foundation in principles can not hope to live well, can not hope to have a share in this world's happiness and security. And it is from somewhere within us that we gain the strength to carry the burden of the outer life. Yet, many regard intangibles with suspicion; they feel there is a sufficient foundation of life right here in our visible world; these are the people who are not living well; they are not happy, for they are neither mastering nor dominating their

environments or the circumstances that constantly impinge upon them.

The intangible element, the abstraction of ideals, must be trained, disciplined, and brought into line with the physical mysteries of our existence. Outwardly we are symbolisms of our inward life. We express our personal life by the kind of motivation that lies behind it.

I have recently heard a very interesting definition of the brain. It maintained that the brain has depths, merely as physical structure; that these depths are unknown, and that nearly all the thinking we do in our daily life is carried on by a group of centers on the outer surface of the brain. This is physiologically correct. The thought processes in the human brain resemble superficial waves on the surface of water; by various storms, emotions, and attitudes, these waves rise and fall; but ninety per cent of the mass of the brain structure lies beneath this surface agitation. This larger mass appears to have no influence upon our daily thinking. We are thinking on the surface of the brain and with the surface of the brain. But depths of potential brain power are beneath.



To those who are specializing in the study of the brain this indicates that human thought can be greatly deepened, that the brain has much more potential capacity than anyone has ever used, and that we are still functioning only with a small part of our grey matter. Should we learn to direct the underneath placid area of thought power, release it into daily action, then we would do ninety per cent more thinking than we are doing. With any such addition to our thinking, we would become mental giants.

It is not at all likely of course that we will all improve ninety per cent; but by thinking, civilization has been brought up to its present state, man has emerged out of barbaric and primitive conditions, and made his progress by the use of ten per cent of his brain power. Increase that brain power to fifteen per cent, adding only that much more to the amount of brain substance involved in our thinking, and we could go a long way toward solving world problems. We have within us the capacity for solution, in an unused area of energy nine times greater than we now employ. This energy area is capable of sustaining a greatly improved function of thought. We have but to become aware of it to go a long way toward encouraging the development of potentialities and possibilities locked within us.

Guidance is a requisite to development of thought power. It is a mistake to believe that equality of mind is man's birthright. The capacity may be there in all individuals, and the potentiality; and certainly we hold to the united belief that each individual is entitled to his place in intellectual life; but our given right to think does not insure that we are thinking, does not even insure that we can think. We have the right to be happy, and yet the majority of mankind is not happy. With the right to succeed, few of us succeed. We have a right to be wise, and yet wisdom also is reserved for the few. It is our right to be outstanding in our world, and yet in all history up to the present time, out of billions who have moved across



the face of time, less than ten thousand individuals have been outstanding. In every generation a few reach high achievement in their lines of activity. This full achievement is possible to many more; but for lack of discipline, absence of right motivations, and due to a limitation of environment and circumstance, the average individual does not achieve.

Under a democratic system, the greater the achievement of the individual, the greater is his contribution to the common good, and the stronger will be the foundations of his free state and commonwealth. Each individual assures his own good and protects the common good by improving himself in every way within his capacity. The way is clear to this realization.

In searching for what is necessary for building a secure philosophy of life, we pass through a series of dramatic adventures. We begin by first using the available sources and fountains, those nearest to us. We examine the philosophies with which we have some acquaintance, and the more questions we ask, the more we realize how inadequate is the popular thought of our time. The more problems we analyze, the more obvious it becomes that our search must be for a larger, deeper, more sufficient stream of thought.

Almost any philosophy is sufficient for the person who does not think at all. Some are overwhelmed merely by the word, philosophy. Some remain completely content with the most superficial system of reasoning, for they neither think it through, nor apply it. False doctrines flourish mainly because those



who accept and support a philosophy or teaching never use it, and so never discover its fallacy. We can affirm a belief in anything; but not until we start to use the thing in which we believe, will we be in a position to know whether it will be usable or not. This is true of a large amount of our scientific, religious, and cultural thinking.

Almost any theory will work if we never apply it. Experience proves that the reason why so few are injured by false doctrines is identical with the reason why so few are helped by true ones—lack of application. Nearly always, when our personal attitudes and desires come into conflict with our beliefs, we cling to our attitudes and desires at the expense of our beliefs.

So years ago there was quite an epidemic of fanatical religious notions. All kinds of strange, weird, and impractical beliefs were accepted. The percentage of those injured by these false doctrines was small, for the reason that the majority became interested through being emotionally stirred, but did not follow through with sufficient continuity to injure themselves. In their lack of attention was their preservation. And so the survival is made possible of several hundred schools of thought that are impractical, basically unsound.

In the things that we believe, we can see no wrong. When delinquencies occur from false beliefs, we attribute them to other causes. And so, if we wish to get away from shallow and inadequate thinking, and at the same time escape the pitfalls of erroneous beliefs, we must organize our own thinking. We begin with the process of thinking about what we think about.

Considering thinking as an important part of our living, we recover from the belief that good thinking is an accident. We also recover from the erroneous conviction that all individuals are born with the right to think, when all they are born with is the potential right of citizenship in a world of intellect. Unless they prove that citizenship, unless they pass certain tests of life, unless they demonstrate the integrity of their ideas, they should not and can not be regarded

as solidly foundational sources of intellectual inspiration.

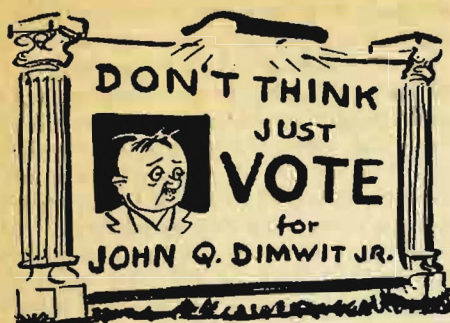
As we get away from the popular conceit that thinking is an accident and similarly that happiness is also an accident, and success a coincidence, while failure is an act of providence against us—away from all these, we can begin to lay a foundation that is adequate.

When we start to work on these problems seriously and honestly, we quickly realize the limitation of available information. We realize that most of the world is doing shallow thinking. As we attempt seriously to think through problems we realize that the usual sources to which we turn for inspiration and guidance are just about as faulty as our thought processes. After a time, it becomes very obvious that these sources are not solutional and that it is necessary to have a much larger thought, a much greater foundation for thinking than that which is popular in our time. To continue in the comparatively small intellectual world in which we are involved, means that our thinking will remain small, and all through our lives we will go on nursing our prejudices.

This experience comes to most everyone who starts out to build a mental life. Disillusionment in the usual sources of information comes in a short time, and this may be followed by discouragement, the feeling that there is no such thing as knowledge. Many bog down in that mental, so to speak, agnosticism. But those who penetrate beyond that come upon the possibility of building a great world of thought, profound but very simple; entirely sufficient. For most of the questions that man can not answer are on subjects beyond his natural need. Socrates in Greece, and Buddha and Confucius in the East, admonished us that there is little profit to be gained by elaborate efforts to examine those things which are utterly beyond man's conception. For example, the nature of God. Buddha refused to discuss it. And so did Socrates. Complete discussion or consideration of it is beyond human capacity.

Man is limited by certain boundaries of capacity, but these are large enough





for him to build within himself everything necessary to his own security. There will always be certain bases that must be accepted, that must be regarded as empiric, as beyond question or analysis. Thinking in abstracts, he must be a pragmatist; there is nothing else he can be. He must seek to discover the nature of abstracts by watching the motion of abstracts into concrete action. While he might not be able to understand the consciousness of the world, he will be able to study the works of world consciousness as these works are manifested in the world. About the absolute nature of things we must remain comparatively uninformed, even though this abstract nature of things is forever setting up tangible things in our life. These tangibles we may understand; and through the study of them we may come to understand, in part at least, the nature of the force behind them.

As we focus attention upon the diversity of life we become acutely aware of activity going on about us. This is something we are unaware of until we begin to think. A thoughtless individual has a kind of security that comes from indifference; he is not concerned about the Universe because he is not aware of it; but he can not remain in that condition indefinitely, and any awareness always produces consequences that are uncomfortable; when he finds out about the unknown it is as his enemy rather than his friend. The most primitive of all human emotions is fear, fear of the unknown. The savage lives in a world of fear. If the wind blows he does not know what it is, and he is

afraid. If the thunder rolls, he is certain an angry god is aiming thunderbolts at him.

Millions of persons who most certainly are not ignorant hold to the smug idea that it is better to leave all matters of the unknown alone. This is not practical. We may leave them alone, but they will not leave us alone. It is easier and happier, some say, to live from day to day, to drift along and let the Universe take care of itself; but they wake up sooner or later to the realization that drifting is a dangerous procedure. If we allow ourselves to float on the surface of life we pass through storms and stress for which we have no explanation, and thus we can be led to dangerous and erroneous conclusions. It simply is not possible to enjoy ignorance; and it is not possible to be stupid and safe at the same time.

Today, a majority of people are walking around in a dazed sort of way, wondering why so many things are happening to them. Some person is disturbed and distressed over how a civilized humanity can get into the condition it is in today. Another says, "How can my friends and relatives treat me the way they do?" A third will reflect that all his life he has done the best he can, and why is he not happy? Another is inquiring, "Why has this sickness and distress come to me?" And many others, "Why did I so hopefully educate my sons; was it to send them out to die on the battlefield?"

Everywhere is this eternal questioning, Why all these tragedies? We all know the individual with the pathetic expression on his face who says, "I don't know why all this has to happen to me, I haven't done anything."

That is exactly the answer. He has not done anything. And the reward for his inertia is the condition he is in.

Nothing is improved by those individuals who do not do anything, but simply wait prayerfully for the next disaster. And nothing will be accomplished by those who bring to the solving of their problems findings that are inadequate, immature, and prejudiced. Our



world civilization is a monument to a confusion of emotions and impulses. We have too much hope, not enough works. We have too much blind faith, and not enough enlightened faith. Too much aspiration toward making this work out, and not enough perspiration.

Every person's life is in his own hands to make or to wreck. If he does nothing, he will wreck it; the very inertia of man is his principal crime against life. As the old Greek pointed out, there are both sins of commission, and sins of omission. He who does wrong is certainly making a mistake, but he who does nothing sins seriously against his own life, against his community, and against his world.

It is in times of stress that we begin to realize these things abstractly, but still with the inclination to acknowledge truth but ignore its works and uses. Most familiar of comment is, "Something should be done about it," and the usual something is to cast a vote for someone we think will do something about it, using the ballot box as a substitute for our own intellect. Our hope is that voting for someone who has intelligence will be sufficient to shepherd us into a state of security. This is no more than an interesting possibility.

Theoretically, the sovereign intellect of the Universe is Deity, the absolute ruler, complete in wisdom, complete in power, encompassing all that is necessary for the administration of time and eternity. Deity is not elected by the people. The people have, of course, many times passed legislation affecting Deity, but there are no reports that Deity has been swayed or affected by these good laws. The absolute ruler of our world rules with abstract wisdom beyond the capacity of any human being to equal. Under an absolute ruler we have managed to have eight thousand wars in the last eight hundred years. That being true under the rule of Deity, whom are we going to elect from among ourselves who will do any better? When Deity cannot keep us in order, how can we expect to find someone from among our own kind who will lead us to the Promised Land. Obviously, the only in-

dividual who can take care of another individual is one who has supreme wisdom in himself, as administrator for another individual who also is wise. Only a common state of wisdom can bestow wisdom.

A common state of wisdom is not something bestowed by Deity or the Universe; it can be attained only by personal effort and personal integrity. Leagues, postwar pacts, and postwar orders, will not bring order in our lives until we become individuals who order ourselves. This is the Universal challenge. People whose existence has been one of pain and suffering are passing out of this life into infinity in a constant stream; and so it will continue until each individual develops and perfects a philosophy of life that puts his world in order.

To the seeker of a source of inspiration the invitational voice that is loudest comes from the individual who himself lives without a philosophy. Those who have done badly give most of the advice. It is not to be hoped that from the popular thinking of our time we can build an adequate system of thinking.

None of us can experience all things, but it is possible through an intelligent consideration of the life experiences of others to share in a measure at least in those experiences and profit by them. It was the invention of writing in most primitive times that opened the way for one individual to experience through the life of another, and it was the invention of printing that gave to the world its great impulse toward the universalization of knowledge. When it began the free circulation of ideas, printing ended the dark ages. Today we are living in a world rich with traditions, particularly rich with the tradition of achievement, potentially rich with the significance of life. From the beginning history has recorded outstanding examples of exponents of the art and science of living. It has been shown to be a technical art, demanding the same complete loyalty as the most discriminating of our physical arts. It may take ten years to learn to play the piano well, ten



years to learn the art of medicine, or the art of painting, but no art is more critical, demanding of more constant and intelligent devotion or persistent technic, than the simple art of living. It is indeed the most difficult of all the arts. And it is the one art in which the average individual makes no slightest intelligent effort to perfect himself.

He does not expect the mere circumstance of his birth to make him a musician. He may have the aptitude, but without hundreds of hours of training it is meaningless. Yet, with an aptitude for life, it does not occur to us that we must develop, discipline, and train it, and reduce it to order with the same painstaking devotion and discipline with which we accomplish an ability in another specific art. One reason for sticking to a profession or art until it is mastered is because it is the basis of economic survival. Economic pressure is the one insistent voice the individual cannot ignore. A man will spend ten years studying medicine because it will result in a measure of financial security; but he can not see dividends in dollars and cents resulting from right living, and he does not devote equal time to that subject. He does not realize that it is the art of right living that will insure him the greatest personal and economic security. That an intangible produces tangible results is a hard thing to think through.

The philosophy of life is not an abstruse problem. Men have lived so importantly that their examples have survived in history to the benefit of all mankind. Some have so greatly excelled that they have furnished the foundation of our whole civilization. Thousands of years have proven them, experience has justified them, and the inner consciousness of the human being has steadfastly

acknowledged them. It need not then be required that we experience all things ourselves; we have but to follow the example of De Quincy, who not being able to accomplish all, would accomplish the best; not being able to know all, he would select that which is the most useful; and not being able to know the thoughts of all men that have lived, he would know the thoughts of those of the greatest who have lived.

Unfortunately, our modern world has prejudiced us against the significance of ancient and Oriental thinkers; it has imposed upon us the psychological attitude that we are superior to all other times and races. This is completely foolish. For the problems of humanity do not change, only the outer vestments are altered by time, and the confusion in the heart of the individual today is identical with the confusion in the heart of the individual five thousand years ago. We have complicated the mechanics of life, with radios, washing machines, airplanes and curling irons, but that does not mean the basic problems of life are different from those of the individual who got about on foot or on horseback. When the most violent weapon was the bow and arrow, he who was injured by the arrow hurt just as badly as the one who is bombed, and the causes of war that sent primitive people on the warpath are the same causes that today send one nation against another. The worry and pain of those left behind were just as great when the weapons were clubs as they are when these are robot bombs. The same principles are involved, and the same emotions; the change is in the outer appearance. And so the solutions that were useful a thousand years ago are still useful today. All that is necessary is to apply them to our particular time.

The builders of our great philosophic and religious traditions knew that the wealth of the past constitutes the scriptures of the present. We may say that the fingers of God write the laws of life in the course of history, for history is the record of the works of men and the reaction of men upon those works; and scriptural books as we know them today





are the accumulative historical records of olden times, and those who lived in them. Even the Ten Commandments are the result of history. The Golden Rule is based upon the experiences in contacts between human beings from generation to generation. Out of the experience relationships of humankind to Nature has gradually emerged the tradition of wisdom. We know there are things we should do, and time has proved them. We know there are things we should not do, and again time has revealed these to us. Against the edicts of time, against these proofs accumulated over vast cycles of history, no human being can stand. Man must obey. He must attain his happiness and security by conforming with the unalterable laws by which the universe is sustained.

He must become aware of those laws in order to obey them. When he is aware of them, and obeys them, he discovers he is not in bondage, but in freedom; for all freedom is freedom under Law. There is no possibility of freedom outside the Law of Life. But within and according to the Law, the individual can build according to his own dreams and hopes.

Now the term, law, semantically, may have a variety of meanings; but, philosophically speaking, Law is the Will of Nature. Law is the unchangeable edict of space. It is that process that maintains the order of the world. We perceive it in Nature, and would be completely demoralized if we found an exception to it. Our whole structure of faith, hope, and charity would collapse if the sun should suddenly reverse its motion, or night should not follow day.

The very manifestations that we accept most easily reveal to us patterns that are unalterable and inevitable; they are the factors which give us the confidence and security to carry on our daily life. We have exploited them to the utmost. Every change of season and every change of temperature have been fitted into economic markets. We have built great economic and industrial empires on the certainty of the regular coming of night. Other empires rest on the inevitability of winter. We have de-



vised immense utilities to serve man in supplement to his various relations with nature. This type of inevitability we accept, if only theoretically; but the application of inevitability to ourselves is always a challenge, a source of conflict.

The human being's adjustment to his world is the secret of his success and the cause of his failure. But man is not quite sure of how he fits into the Plan. Within him is a certain self-will, a certain egotism, by means of which he is constantly restating the significance of himself and the insignificance of everything else. Without realizing it consciously, he is almost as certain that the Universe exists for him entirely as he is that he exists not for himself, but for the Universe. The individual is no longer cooperating with his world. Building his own way of life, regardless of its conformity or non-conformity, he feels himself seriously injured if the world does not sustain whatever pattern he sets up. He is not thinking in terms of obedience at all. He is not thinking in practical terms of self-survival. Instead of agreeing with a way of life, he demands that Life shall agree with him.

One of the reasons for this is the unfortunate types of theological doctrine to which most of us have been exposed. So long as religious creeds permit special privilege, so long as they insure that the integrity of the individual can be compromised—in other words, so long as we have the doctrine of the forgiveness of sin, special salvational privilege, and vicarious atonement, we are going to have difficulty in our moral world. And the reason is, this type of doctrine sustains the belief that we can disobey and survive.

We have got to get out of the belief that we can do as we want and be happy. Do what we want to, and we



can be happy for a short time. But if we insist on living by this code we must be entirely willing to accept the misery and pain that results from an individual trying to live in his own way in a Universe about which he knows nothing.

The sufficiency of the individual is the fallacy of our time. We are not sufficient. Our knowledge of life does not justify our attempt to create life patterns out of our own experience. We have tried it many, many times.

Very impressive assemblages of very fallible mortals have legislated systems of living. Groups of legislators have gathered in solemn council and made laws for their fellowmen. These procedures are probably necessary; but whatever law man makes he has to amend it, because it is applicable only to a certain time and a certain place. And the moment a man creates a law he will create an enemy, because there will be someone who will not agree with that law; laws made by men are useful to some and disastrous to others. Our statute books today are the records of the fallacy of trying to make laws for the greater number, without the full realization that good for the many works an injustice on the minority.

So, wherever human beings meet in solemn conclave to decide how the world shall be run, they set up patterns of new disaster. Only one type of mind is capable of making good human laws; it is the type that has devoted itself over long periods of time to the serious study of natural law. Of natural law the knowledge of our politicians is very feeble. A biologist, a physicist, a chemist might be able to write constructive legislation, because he knows certain laws. When the lawmaker is not uni-

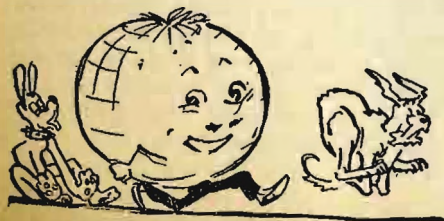
versally minded his edict will invariably be one of tragic consequences.

Here in our daily life we have about two and one-half billion human beings trying desperately to be happy. Each one has some philosophy of life that he has built up from the impingement of his experience upon natural inevitables. Each according to his own experience, which may be very limited, according to his own vision, which may be very shortsighted, according to certain influence of environment of the world about him, has taken on what he calls his philosophy of life. It is most often a Joseph coat of many colors, gone a bit ragged. Such a philosophy of life is not the result of mature thinking. It is the result of blind reaction to circumstance.

Just exactly what part of the pattern is the basis of the individual's point of view is not always possible to determine, and rare indeed is the man whose philosophy of life is really good, because almost invariably it is not actually a philosophy, it is an accumulation of notions and opinions, plus a little gossip, plus superficial observation, plus a profound egotism which determines everything for some advantage to the individual himself.

Like the medieval scholastics, the majority of human beings who are looking for Truth are only looking for the justification of their own opinions. To them, that man is the wisest whose arguments are in agreement with theirs. "His thinking agrees with mine in everything. Now there is the wise man who is right!" On such a woeful foundation rests our common understanding of intellectual living, bedrocked in a feeling of our own importance and assurance of the significance of our own experience.

It is surprising how many people come to me with exactly the same story to tell about themselves, each one convinced he is the only one who has had a particular experience. They are sure no one has ever suffered as much as they have, that their little chaos is unique. It would seem that if we do things badly, we do them badly superbly. Our mistakes are the noblest. If we





have an idea, the idea is colossal. Yes, colossal, stupendous—invariably like the remark of Hollywood's Samuel Goldwyn, who once said he wanted a word that was bigger than colossal, larger than stupendous, and more impressive than gargantuan; he wanted a word as big as—infinitesimal!

And really, most of our gargantuan experiences and ideas are almost as big as infinitesimal.

In working out our own lives, we are ever confused by the tendency to exaggerate the significance of things that happen to us, and this leads to a primary mistake. We forget that we are all little people together, floating around on a very small ball in space, and that the greatest things we attribute to ourselves have no significant existence at all. Our opinions are not terribly important, our experiences in life are never as disastrous as we think; and both are very unimportant in Space.

The entire tendency to over-estimate the significance of our own experience contributes in many ways to the founding of false doctrines and creeds. Newspapers are contributors to this delinquency. An interviewer will say to a famous physicist, "Professor Jones, you are the outstanding expert on smashing atoms, what is your opinion about such-and-such situation in politics?" Professor Jones, as an outstanding expert on the smashing of atoms, actually is expected to make a very solemn pronouncement on something he knows nothing about. Being quite human he is almost certain to do so. And the rest of humanity also being human, will be profoundly affected because a famous man spoke. That he knew nothing about the subject is passed over.

This type of thing is very common, not only among the professedly expert, but with the laity. It is proverbial that old maids always give advice on the raising of children. Almost any owner of a small corner store is sure he knows how Wall Street should be run. Musicians are apt to be quite certain they hold the key to the secret of higher mathematics. If we have done a little thinking about something—almost any



something—we are profoundly assured that we know almost everything about everything.

We can become experts in some field, or specialists, but with the exception of an occasional intellect, like that of Leonardo da Vinci, we are not given a widely embracing perspective. So, one of the things to do in building a philosophy of life is to build in terms of experience, and not make it a structure of opinions on things we have not experienced. The only certainty we can have is in what we are doing, what we are actually daily experiencing. This may not be a great certainty, but it is a basic certainty; and upon it we can build something.

When we start interpreting distant things we get into trouble. Every generation is certain that the next generation is going to the dogs. The world is getting a little better all the time, yet it has been going to the dogs since the beginning; maybe it will finally catch up to the dogs, who knows? The whole difficulty is, each generation loses touch with the next generation. A mere twenty-year interval can cause complete loss of sympathy and understanding with the younger generation unless the older generation maintains a vitality of viewpoint.

These are but a few of the problems of the individual who is attempting to bring a little order out of his chaos. I have been interested for many years in *The Secret Doctrine*, a monumental book by Madame Blavatsky, a great Russian Theosophist, because it attempts a synthesis of world religion and philosophy. Lord Bacon also wrote a work on the subject, and the two books have



a similar objective: to bring into a pattern, an availability, a wide variety of knowledge, to conform the best of world thought into synthesis, thus to make it available as a basis of philosophy of life.

We do not proceed very far with such guides in searching for a philosophy before we realize we cannot find it by a materialistic system. Materialism hasn't all-sufficient answers. We have merely to ask the question, *Why* and we are out of the world of matter. A system of personal integrity built on the bases of materialism gives us nothing that is useful in an emergency. Our materialistic codes are fine as long as we are not challenged, but not sufficient when adversity strikes. We must look further. Lord Bacon said in his essay on *Atheism*, "Smallness of learning inclineth the man's mind toward atheism; but greatness of learning bringeth the mind back again to God."

A great philosophy can not be built on a materialistic view point. But as our thinking leaves this materialistic world, to go out into the world of spirit, directed to religion or God, we are in a serious situation, because it is to us an uncharted world. We must depend upon those who claim to have explored the mystic realms. Ordinarily we turn to our priests and clergymen, to whom religion is the all-important life motivation, and we find among them only chaos. They have not the answer. So, to leave the smug haven of our materialistic viewpoint, and sail out into the world of the unknown, puts us at the mercy of the unknown, for with very few exceptions, we'll not find good pilots to guide us with practical suggestions. The one recourse is to turn from the shallow guidance of our time, to seek the larger and more adequate guidance that has come to us through historical tradition.

We can know that in the course of the last five thousand years probably five hundred clear thinkers have explored the mysteries of religion and philosophy and preserved records for us. Many more have added things of consequence, but this smaller group has demonstrated and proved their points of

view to be sound, profound, and practical. What they have built holds within itself the proof of superior intellect. Because they were sound thinkers, profound and enlightened, what they have given us has not been affected by the motion of time, the rise and fall of religions and states. If somewhere they have made an error, it is a sublime error, one too great for us to suffer from. If they have erred, it has been on the side of the Universe. By comparison with our feeble efforts, their findings may be accepted as practically conclusive. Among these great leaders of mankind are Plato, Buddha, Confucius, Lao-Tze. Plato is good enough, politically, to be quoted in our modern universities. No one can be regarded as politically informed who has not read his *Republic* and *Statesman*. After twenty-three centuries we have not yet reached up to Plato's definition of democracy.

In building our personal philosophy of life we should differentiate clearly between those matters over which we have the power of decision, and those matters over which, if we come to a decision, egotism rules. We can decide certain daily problems, but when we attempt a decision beyond our capacity we are almost certain to fall into error; and, having made a decision, our ego compels us to maintain it. It is an injury to our vanity to be forced to admit that we are wrong. Thousands of persons live and die in misery rather than admit they are wrong, even after they know they are wrong. To be bound so completely to his opinion that he will give his life to it, is hardly the way for a man to experience abundant living.

*The Secret Doctrine* gives us the basis of a world pattern in the reminder that while great spiritual revelations and philosophic systems have originated in all parts of the world, those of equal greatness are identical in content. This knowledge is vital to us. It is a release from the stress and conflict of creeds that arise from the opinions of uninformed believers. We can know that had Buddha and Plato met, they would have been in perfect agreement, because we know that the substance of their



teachings is identical. If Jesus and Plato had met they too would have completely understood each other. We can know more than that, from the actual content of one hundred of the great systems of religion and philosophy, for research reveals that there is no major point of difference between any of them. This is the full answer to the question that so many bring to me, that all these teachings are different, and what shall we believe in? There are no differences on the plane of the original doctrine. Whatever seeming differences have arisen are due to very shallow minds dabbling with the doctrines; the teachers themselves were in agreement. But five hundred years after the teacher was dead, councils and synods and groups got together to decide how the teachings should be legislated, how they should be perpetuated, then the differences began. And we need a definite realization of the solid agreement on all the universal principles of life reached by the combined power of the world's greatest thinkers to secure our transportation in right thinking down the little stream of our three score years and ten. We are not likely to get into serious difficulty if in following philosophies and religions we follow originals, and not the innumerable interpretations. It is thousands of years since original teachings were set down, and the byways have become so cluttered up with interpretations, commentaries, and explanations, that we have lost the original path. Christendom comprises two hundred and fifty sects, all different, about the philosophy of one man.

In our present day at Columbia University a great deal of discussion goes on about the contribution of Professor John Dewey, a contemporary philosopher of, broadly speaking, the pragmatic school. He is now a venerable gentleman who sits quietly in the corner while various professors discuss his philosophy. It is a delightful position to be in. Professor Dewey is reasonably certain to make only one remark after listening to learned discussions on his philosophy. It has been the same remark for the past ten years, almost without exception—

the college has been keeping some sort of record when the speakers have finished. Professor Dewey's only remark is, "That was not what I meant."

With this living example to illustrate for us how interpretations can corrupt the substance of the thoughts of a thinker, we may know how unfortunate it is that the great leaders of the ages are no longer in a position to shake their heads and say, "That is not what I meant."

I have a friend who is interested in Plato, who has read just about everything everyone has said about Plato, but has never read Plato. Too often that is true in religion and philosophy. These great intellects frighten us; we think of



beings so profound that we cannot hope to understand them; and so we turn to commentators. Actually, the great leaders expressed the thoughts of their great minds very simply in their words. We can understand Plato much more easily than we can understand a modern Platonist's interpretation of Plato. The modern interpreter makes it more complicated because he does not know so much in the first place. Whatever we are going to believe of the great philosophies of life requires that we get at the root of things. It will take a little time, but an amazing mental growth can be accomplished through just thinking intelligently for fifteen minutes a day. By so devoting only a small fragment of our time to the building of our own internal consciousness, we will be rewarded with greater security, and with much more internal and external contentment and peace.

One point emphasized by all great leaders of thought is so vital that the understanding of it must come first, and that is, that the Universe is the root and source of all the laws and edicts by



which we live. That no one can disobey these edicts and survive. That the whole study of the world has for its end the one conclusion only, the study of the will of the world itself.

Art, science, religion, and philosophy, all these are exploring into Nature for one purpose only, to discover what is the Universal will or purpose.

The end of all learning is to discover those laws which we can obey intelligently. We are psycho-analyzing the nature of the Infinite, we are probing into its secrets, not because we are basically inquisitive, but because only by knowing these things can we survive.

Evolution is motivated by man's struggle for survival, and his realization that he must improve or perish. Consequently if we can get into our consciousness the realization that what we want as the end of learning is a wisdom sufficient to enable us to obey intelligently, then we have it. That is a basic viewpoint. It differs from the average person's viewpoint, because he does not want to obey intelligently. He might want to be intelligent; but he wants to be intelligent so he can boss others intelligently.

He wants to make laws. He may be an altruist, when of course he will want to make good laws. And he may want to be very wise, so he can make perfect laws. But he still will be enough of an egotist to think he can make laws, which he cannot. From now on until eternity he will not be making but obeying laws.

A great burden is taken off him, when he obeys. Think of the stupendous effort it would take to go wandering about in Space making laws! Think of the trouble it would be even to try to work out Kant's theory. Kant said the only way you can determine the value of a law is in this way: If the way in which you regulate, or desire to regulate your life, should be impressed spontaneously upon all living creatures, would it result in Universal justice? If it does not, then you can not afford to live by it. If the thing you want to do, the way you want to live, if all the ambitions you have were fulfilled, were

equally shared by your neighbors, would all be equally happy? If not, it is no good. If the power you want was given in the same measure to every living creature, would it be perfectly satisfactory? If not, you cannot afford to live by it. Kant worked it all out.

He was a small man with a large mind, and being a small man, physically, he took on the whole Universe for his problem, deciding his Categorical Imperative was the perfect substitute for the Golden Rule.

Of course, it might be that others would not want you to do to them what you want them to do to you; it might work a hardship upon them. If you would be willing for all others to share equally any ambitions you foster, that might inaugurate a rather honorable type of world; we would make a lot of mistakes in common.

It is beyond the capacity of the individual to start running the lives of others. That is one way we get into trouble early. When a man starts playing God, even in his own family, it is disastrous. Remember Clarence Day's delightfully humorous book, *God and My Father*? Well, there are many families in which someone is playing God. It is a horrible responsibility, for he who plays God usually succeeds in playing the devil. We are simply not fitted for running the lives of others.

Instead of trying to run the lives of everyone, we should seek for that Law which rules the life of everyone. And abide by it. In this way we find peace and contentment. The Law teaches obedience to Universals, and not to particulars. It teaches that patriotism in every sense of the word is devotion finally to Truth.

We need some Universal pattern, something sizeable underneath us and inside of us, to help us to break down the endless bickerings that make up life. There is no better foundation in religion than that we are all united in one brotherhood of obedience: Obey and live, disobey and die. There is no exception; no human being has been able to work out an exception, and no one ever will. Learning is the discovery



of those laws of life which we should obey. Virtue is the joy of obedience. Religion is the spiritual and emotional acceptance of these realities. The sciences are the means by which these universals may be reproduced or manifested in physical things under the control of experimentation. But all through Nature the role of man is worshipping through seeking, adoring through questing. And man is gradually emerging into the realization that he moves, lives, and has his being within Absolute Pattern. He has certain liberties and a free will that is most glorified when of his own free will he chooses to obey. Having the power of choice, consequences are in absolute ratio according to choice.

This is the basic teaching of all great religions and philosophies. It is honest, useful, and practical; it will put into order the life of any individual who will accept it, think about it, and apply it.

Each of us is fully aware of the immensity of the Universe and the perfect order of its parts. That an insignificant creature, man, existing on a small planet in one of the smallest solar systems of our cosmos, surrounded by infinite space, should have power greater than the whole is inconceivable. But the egotist has thought it possible; and this is his burden. For the spiritual satisfaction of man, his great uplifting through contact with the universe, his hope and his salvation lie in a simple basic teaching and the realization of it. As St. Thomas Aquinas pointed out, that which is, is good. That which is maintained by universal integrity, which is God, must be of like nature with the Source itself. Even when approached mechanically the law has to be good, because all creation is geared to it and harmony with the Plan must be the greatest good. We know no good beyond it.

From either metaphysical or a physical standpoint, the law is not only the greatest necessity, but the greatest good. The average individual has no way of planning his happiness. If things go well he is happy, if they go badly he is unhappy. He lets his happiness rest with fate and chance; but the believer in Law realizes, as we are told in *The*

*Arabian Nights*, "Happiness must be earned."

The believer knows it can be earned, and he also knows that happiness is inevitable to those who obey. He realizes that the preservation of everything that is noble and fine in his existence is possible. And that the very inevitability of Law is his hope as well as his birth-right.

One of the reasons why we hold so many material laws in disrespect is because we know they are administered by individuals who will compromise them. We have no security in them; whereas, in Universal Law we have absolute security. In such laws as cause-and-effect we know that if we cause certain conditions then certain consequent effects are inevitable. We think of cause-and-effect mostly in terms of punishment; but it is equally to be estimated in terms of reward. If we cause good, if we bestow good, if we set in motion around us laws of good and happiness, the resulting security to ourselves is inevitable. When we perform that which is right, it is as inconceivable that anything but right should result, as planting an apple seed and having anything but an apple tree grow.

According to our own actions our reactions are geared. And so we may build not only a sense of law, but a sense of hope. Any goal toward which we are building can be given a consistent plan of action. But we cannot sow the whirlwind and reap happiness. We cannot live small, mean lives through all our years and expect to die gloriously with transplanting to some Nirvanic plane. We cannot contribute misery to others and expect happiness for ourselves. We cannot be selfish and happy.

We must sow the type of harvest we expect to reap. We must obey the Law and let the Law fulfill itself.

We must set in motion courses of action the ends of which are desirable and good. That is our hope; our salvation is in our own keeping. We build our own happiness, our own world of security and peace, by setting in motion causes that will bring appropriate results.



The scriptures say, "As ye sow, so shall ye reap." In this principle of Nature is the simplest basis of a philosophy of life that ninety-nine per cent of Christendom has ignored. We have sown everything except that which we want to reap, not relating the reaping to the cause. We have put the emphasis in the wrong place. We have said the individual finds eternal salvation by accepting a doctrine. Salvation, we are due to find out, is related to a practical plan of life. Each individual is his own saviour, through the performance of good works.

So, happiness can be ours only when it is earned. The individual who would enjoy his advancing years, or wishes for success in his undertaking or his understanding, must build into his own character the tendency to perform actions consistent with such desires. If we let it, Law will perfect us in its own way. If we build forward with solid convictions, with integrity, with gentle and consistent effort, our reward will be according to our works. There is no possibility of any good deed, any good hope, any good thought vanishing or perishing in space. Every effort we make will bring its commensurate results; but if the effort be geared to a practical policy we will save ourselves an infinite amount of wandering about in uncertainty, and make every day count toward the things of our desires and hopes.

The war is bringing great stress to us, but bringing too a higher measure of patience and understanding, and a

workable philosophy very important. We can now seek and find the difference between motivations that bring about the collapse of our life or the glorification of our life.

We are going to find there is no burden we cannot bear with the most profound understanding if we have vision enough to see the meaning of that burden. No tragedy can destroy us, if we are firmly established in our understanding of Universal life.

As we build for our individual selves a solid philosophy, we can in turn build a world which will know peace and security. This is impossible at the present time. Building toward a world democracy means building with people of every civilization; people are the stones of the structure of nations. Only persons who think, who are sincere and honest, who recognize the reality of the great laws of life about them—only this type of person can contribute constructively to a world democracy. We must face this challenge. We must increasingly think big thoughts, dream beautiful dreams, and out of dreams, experiences, history, and observation, build a philosophy of life that will enable us to live gloriously, live as we were intended to live—as truly civilized human beings, not as small bickering creatures, fighting our way from day to day in a world of shadows.

We must regain human dignity by the realization of man's acceptance of Universal Law, and live as dignified creatures living under the law of God.

(A PUBLIC LECTURE BY MANLY PALMER HALL. *Suggested reading:*  
FIRST PRINCIPLES OF PHILOSOPHY; PURPOSEFUL LIVING LECTURES ON ANCIENT  
PHILOSOPHY; SELF-UNFOLDMENT)





## This is Your Year

THE conduct of all of us is subject to impulses that arise from within the personality. All motives toward action arise from these stimuli. In each of their forms, they should be understood by every person who would direct his actions and his conduct toward constructive ends.

To all humanity, simple action is an extremely difficult, mysterious process. Simple action is in most cases solutional, yet almost always we complicate, confuse, and involve issues. We prefer to reach our judgments through a variety of complicated emotions and reflexes.

Very few persons express themselves or reveal their true natures in action. One who is very calm inwardly, and has the desire to be calm outwardly, becomes restless and disturbed when confronted with a problem. He knows that he should not be disturbed, but inclemencies of temperament arise in spite of all his study and thought. He knows also that he should be kind; but before he realizes it he has been unkind. He knows that patience is a virtue, but he is oftentimes impatient.

Personalities are interesting and important, fascinating in their ramifications and endlessly intriguing when observed in all the diversity of phenomena that manifests through them. But principles are at the back of all action, and lie behind all personalities. So, to deal in personality is a kind of luxury; to recognize principles is a necessity. Our study and consideration of personalities should extend only to the degree that we can do so without being confused by them—only to the degree that we can retain our realization of the principles behind these personalities. When principles are no longer clear, we fall into grievous error. This does not mean that we should entirely impersonalize ourselves or seek entire detachment. We can

explore as deeply into any mystery as it is possible for us to do, and still retain our own center of consciousness.

As we have our own personality so do we project to outside personalities. The natural tendency of the reformer is to reform others, yet the needed great reform lies within. We are ever convinced that if we can get others to think straight, the world will shape itself into a good pattern. The difficulty here is, everyone is of the same opinion. And each in turn discovers to his amazement, that in spite of the enlightenment in work he has so cheerfully and unselfishly taken, other people remain very much as they were. Eventually he learns to accept that while gradually he may bring about certain changes, he can expect no startling nor extraordinary demonstrations of widespread reform.

Reform is necessarily one of the slowest and most gradual processes in nature, because it is an essential growth. Weeds and small bushes grow rapidly; great trees grow slowly. Soft wood grows more rapidly than hard wood; the more permanent the results, the slower the process. The bright student who memorizes every lesson overnight forgets them all in five years; the slow student is the one who in the end becomes learned. Every issue in life should be approached with the recognition that all essential progress is slow.

The impatient reformer is generally unhappy. If he has worked very hard with a group in which the individuals seem to be vastly improved, at the advent of crisis and emergency, it is to be expected that these individuals will react much as always—much according to personality, and very little according to principle.

This is a year when the average person is bound to be faced with grave problems that call for decision. Life is



complex enough in ordinary times, but 1945 is burdened with unparalleled situations in momentous changing conditions; it is imperative for the individual to develop a proper attitude toward his world, and so train his reflexes that he will not depart from the codes his intellect dictates.

As we take hold of life, and set our course in life, we become responsible for the things that happen to us. Our responsibility as an individual is greater than as a member of a group; courage is required and willingness to face the difficulties of individual decision. Such decision the average person likes to evade. If others influence him, he will be provided with a perfect excuse for his own failure.

The current year will confront us with stress problems calling for major decisions, and in addition a plenitude of inevitable and innumerable small annoyances against which we have no armor. These small nuisances, these continuous interferences with things that we would do, are the supreme tests of our philosophy. War interferes in practically every bracket of individual living; it imposes innumerable restrictions, limits us in a variety of ways, demands of us innumerable small considerations, and to bring these under control is difficult. The immense increase in nervous ailments, the great amount of nervous exhaustion which is being noted throughout our civilization, is due largely to our inability to adjust to small problems of temperament. The average individual is not overwhelmed by great disaster; the disintegration comes gradually in a variety of small and comparatively inconsequential irritations.

To be sure of our principles, to be certain that we are grounded in large values, is the perfect defense against small problems. For we are filled with small flaws, and under stress and tension these flaws reveal themselves by the general breakdown of our temperamental mechanism. Not the world, or even the world's great crisis, is responsible for the nervous collapse of a large percentage of our people; this collapse lies definitely within each individual person-

ality. Nervous collapse is an indication that the ideological structure is not sound; the affected person has not sufficient strength within to meet the test of circumstances outside.

It is a mistake to assume that great internal strength is in terms of energy; it is not. It is largely in terms of relaxation. Strength is not a violent motion; it is a complete center of power. An individual does not necessarily lack strength of character because he lacks strength of body. It is not true that weariness, or exhaustion, can or would or should destroy internal poise. If poise appears to be destroyed, then the individual did not have poise in the first place. Irritations do not overtax internal calm; they overtax the absence of it. Individuals are not tried beyond their endurance.

It is when the whole problem is put on the plane of stress and endurance that the real issue is lost. Stress is not to be met with greater stress, but with the absence of stress, which is the highest form of conservation of energy.

It is easier to do the thing right than to do it in any other way. But that we either do not know, or we will not realize it, will not accept it. We have no need to build a great courageous resolution. Rather, we have to be still, and know.

We will never gain peace by fighting for it, either internally as individuals, or internationally as nations. Every war is a breeder of new wars. Every bit of stress we set up in our individual personality is a breeder of more stress. In lack of stress is the real strength.

Heroic valor or double doses of vitamins are not foundational requirements to calm; the easiest and most natural thing for us is to be calm. But we won't have it that way, and are everlastingly talking ourselves out of it, being convinced that only by a departure from calmness do we react in traditional manner to stress.

Not long ago I attended a funeral at which the family took a sensibly fine attitude. There was none of the usual hysteria. Everyone took the tragedy of loss philosophically, gently, and calm-



ly. A few outsiders were profoundly shocked. Tradition does not provide for being intelligent at a funeral; to show proper respect for the deceased you traditionally drape yourself in despair all over the landscape. The idea of being quiet and calm in the face of loss, and accepting the problem intelligently, to those who did not know, was an indication there was no love nor respect toward the deceased. To be unstable and unbalanced was the more proper attitude. But, if to go along calmly is to risk being accused of having no feelings, not to go along calmly is to be convicted of having a wrong philosophy.

Length of life and happiness of days depends upon internal calm, in which, because we are quiet, we are really experiencing importantly.

Constantly we are confronted with people who expect traditional reaction; and they are very much disappointed by any departure from the traditional. To survive in our world of today and be the greatest use to the greatest number demands that we have control of our reactions and our reflexes, coupled with a gentle but firm resolution to conserve the energy we have and use it constructively, and not to waste it on unnecessary outbursts. Unnecessary outbursts of disposition are responsible for most of our international problems. All world problems originate with the individual. It is pointless to assume that a few evil men have destroyed our world. It is the evil in all men that destroys a world. And it is the good in all men that must once more rebuild the world. Not the good in a few, but the good in all will bring about the desired end.

Our evolution is toward self-control. We have moved from savagery and barbarism to a present condition of civilization which shows an upper level of high resolve. Beneath this upper level is a whirlpool of uncontrol. For our civilization is as yet only partial, because our control of ourselves is only partial. Beneath our control lies the uncontrollable; beneath our resolutions are our impulses; and our impulses are

old and rather savage. They are impulses likely to move on the one hand toward sadism, and on the other hand toward kindly maturity. Unfortunately we do not have the natural ability to be gentle creatures; our kindness must be arrived at by philosophy.

Our humanity is largely a theory, one which we have great difficulty in practising. This is because we are as yet incomplete in our evolutionary spiritual content. The individual is struggling for his own civilization against the savage impulse within; and so too is the world ever struggling to maintain a surface world understanding against the submerged pressure below of uncontrolled impulses and emotions. The world is a complete reflection of the individual. Nothing can be brought about in the world that is contrary to the spiritual nature of the individual. So as long as the individual is internally divided, the world must be externally divided.

Nothing can hold together in society that is not sustained by the natural impulse of mankind. We may stir that impulse up to an overtone of higher level under the stress of war, but institutions created when our emotions are stimulated will not survive with an end to the stimulus. When we drop back into our normal attitude we can maintain only such institutions as express that attitude.

Fortunately, growth is constant within ourselves; every cycle of evolution improves our own internal level. It raises it so very slowly that our growth must be measured not in years or centuries, but in millenniums, even in millions of years.

We face now a single year; it will bring certain trials and tribulations, and these we must meet. These trials and tribulations do not represent absolute necessity; but we will go through most of them, and it will be because we are going to respond in our old traditional way. Oh, we are positively resolved that we will not, that this year is going to be different; it will be one with high purposes, with noble convictions, and we are going to accomplish something, en-



tirely rid of fatalism. And so—we are going to accomplish a great deal; but only a small part of our expectations. This is a year in which we will begin to learn something which will either enrich us, giving us greater control of environment and tradition, or else will bring despair and disillusionment—not because the obstacles are insurmountable, but because we have nourished our temperament too lovingly. We will, or will not give ourselves the advantage of the straight thinking that is the secret of success.

The place of the astronomical influence in this situation is very much like all other things that are environmental. Our body is environment to the consciousness that dwells in it. Our mind is environment to the spirit that lies behind it. We usually think of environment as something totally outside the physical body; but the supreme difficulty of environmental adjustment lies with our personality. It is the most intimate of our environments. When the personality is put in order, external environment offers little hazard. The problem is the difficult one of a man controlling that part of himself which is not his real self. It is the problem of directing the activity of the phenomenal nature, the corporeal constitution and its various spiritual overtones.

Our personalities are not ourselves, but the instruments of our purpose. The personality has no driving power, no vitality within itself, no real, essential vitality. All vitality is bestowed upon it out of the principles of our living.

It is the personality that continuously complicates living, for it is given to bickerings, dissentings, and contendings. Always we would do better. But the personality will not cooperate. In the sphere of personality adjustment lies the secret of our own security, the security of our whole civilization.

Planetary forces and impulses are part of our personality equation. No influence of the stars can in any way damage an individual's spiritual integrity. By their very nature the stars are the centers of spiritual powers, and in no

way are they in conflict with one another.

The spiritual power of heaven is in no way in conflict with the spiritual power in man.

Neither the planets nor the stars make us what we are.

The planets and stars are largely concerned with the setting up of environmental pattern; they are constantly changing the scenery on the world stage, they are keepers of the great cycles of time and place in which action must occur. They are eternally modifying the various departments of life over which they have basic influence; their influence is upon the outer world as larger environment, and upon the personality as smaller environment.

The planets are affecting the human being in a psycho-chemical way, setting up and directing impulses in the personality pattern. In abstract and ultimate form, all these impulses are good; but a good impulse coming in conflict with an inadequate personality results in stress.

A man suffers in the interval between what he is and what he should be; and the farther he is from what he should be, the more stress and strain there is in his life. The farther he departs from the normal the more his difficulties multiply.

So the planetary aspects, to a certain measure at least, represent an inevitable force working against the pattern which is in man's motives; and wherever Nature in any of its departments strikes against unnatural situations it proceeds to break them up. Wherever impulses that are Universal meet resistance, it is the resistance that suffers. Nature's forces are irresistible, and anything which man builds against them or contrary to them, he builds upon shifting sands. Whatever is so built will collapse and it is the collapse of these ill-constructed man-fashioned things that mainly brings about his pain and sorrow. Nature does not destroy good. Nature destroys the false. But if human beings have decided that they like that particular kind of falseness, when it is de-



stroyed they are unhappy.

Studying our personalities for the present year, assaying the personal equation in life, we must realize that no real disaster is descending upon us. What is going on is merely a general clearance. Slowly but inevitably we are being separated from whatever false values we cling to. Should we lose ourselves from them in the first place, there would be no pain at all; but this is the last discovery we will make; the last thing we learn is to obey Nature.

Perhaps we may already know this. But our happiness and unhappiness come not from the intellectual acceptance of the need for obedience; the need is for our internal recognition of this, for our willingness without effort to obey. That is hard, because of the self-will within us. Whenever Nature asserts a pressure we instinctively resist; and in that resistance lies our pain. Nature has never wanted any creature to suffer, but man of all creatures suffers the most because he is the only one who can turn himself against Nature. As long as he builds contrary to Nature, disaster is inevitable. The solution is to stop further building in that direction, and to build according to Nature and in harmony with its laws. And most of all to recognize the beauty and integrity of these laws, whether or not we personally enjoy them; until wisdom comes we must endure them.



The opportunity to be wise this year is great; for almost certainly 1945 will set the stage for 1955, 1965, and 1975. Already we realize that one of our fondest hopes has been compromised: The smallness of man is beginning to set in; the high resolutions for world integrity are already compromised. We have had moments when it seemed we might make it, but the transition was a little too much for us, with our meager in-

ternal strength and understanding. And so all thoughtful people will share in common this year the certain sorrow of the failure of good things. The tendency will be to say, "In the presence of a great opportunity we have failed once more."

It is true we have failed, in part. We have to. We have been hoping and thinking of fighting this war so as to end war. Such a thing is not possible. It can not come about in that way. We may be able to build a barrier against war; it may be one that will last longer than any in the past; but the human being is not capable of sustaining peace indefinitely—because he cannot sustain peace within himself! The good disposition he may have on Monday is gone by Tuesday. The average person is not able to maintain tranquility indefinitely, for he does not want to. He is not going to have any fun at all if he can not get mad once in a while; life is too monotonous. He has not enough internal value to really enjoy tranquility except as an interlude.

Think how unhappy the whole world would be if it could not worry. For nine out of ten persons the whole purpose of living would be taken away. We are made comparatively happy by the prospects of imminent disaster; to know that things are going from bad to worse gives a certain gratification. Rationing fascinates us; each morning we rise with the firm conviction that the day will be worth while, for it will be filled with hours and hours to fume over ration stamps, and a good many people will have a better life as a result. For they used to fuss at each other, but enabled now to fuss at the government they leave each other alone.

We will be spectators this year to a great readjustment starting all over the world. This will expose us to magnificent examples of human conduct, and others not so magnificent; and we are going to be terribly upset or else we will accept man as he is and know that no other behaviour is now possible. Settling down then to an estimation of outer progress made we can put aside the negative emotions of fear, worry,



doubt, despair. A wonderful opportunity awaits us to see how man functions at his present state of growth. We shall see the pressures of majority, of power, of groups. And we can with great value study the effect of such pressures on an average person, note how he reacts to it, how he accepts the wrong in the presence of the privilege to accept the right. To take the developments of the year philosophically means having a good year; if viewed unphilosophically the year will bring on high blood pressure and nervous debility.

Your high blood pressure and nervous debility, remember, will accomplish absolutely nothing for yourself or anyone else; all of man's fearing, fretting, and fuming will not change one iota the great pattern of Nature. We have no choice but to accept and understand the reason, work patiently for the right. There is nothing else we can do.

This is a year of conditioned impulses under the pressure of war's required modifications of normal living, and yet, with all these modifications, it is amazing to what degree the individual's life remains in the individual's keeping. Under the most absolute military discipline the individual remains an individual so long as he knows he is an individual. No one can take individuality away from anyone. A man must renounce his individuality in order to lose it; he must declare himself defeated as an individual; before he can be limited he must accept the power of limitation, because limitation is not where you are, or what you are doing, it is the internal acceptance of a negative attitude in yourself. Whatever the pressure of externals, the individual can still be himself and live his own life. For the only things restricted are non-essential; that is, non-essential so far as the internal life is concerned. So, our physical manifestations will be limited, but our internal impulses will remain approximately true to form, very much the way they have always been and always will be in our lives.

What will ARIES folks be thinking about this year? those individuals born

approximately between the 20th of March and the 20th of April. This year they are going to be of undecided mind. Indecision, division in thinking, is going to be the keynote of their year. They are going to be torn in conflict between decisions, in locational adjustment. They will be jumping about quite a bit, but most of all they are going to lack one-pointedness of effort. Almost united, something is going to divide them. They will start out in several directions simultaneously. To start out in several directions has one advantage. If you can balance the directions you do not move at all and stay where you are. Theoretically, when you go out in different directions you stand still. Aries natives have the problem of coordinating or determining the thing to do, and doing it consistently.

Aries has lots of energy, and this energy comes in cyclic manifestations with let-downs between. There will be a series of impulses which rise like a rocket and then come down; and this has a tendency to divide the impulses.

The year should be good for Aries people; it is a year of activity, change, new interests, new ideas—for those born under this sign who get themselves on one track and stay there. They will have to look out for internal division, and also be careful not to permit fixations of the mind to interfere with the motion of life toward the purpose of that life itself. They strive too much for what they want instead of what they need. They are not going to relax and let the Universal law move them as it sees fit. This is nearly always true of Aries; but it is emphasized this year by the impulse toward division.



From the 20th of April to the 20th of May is the sign of the bull, TAURUS. The Taurus born go through life having a bully time, year after year. The



period of their greatest stress and difficulties was about ten years ago, from about 1930, or 1932, or 1933 to 1940 they all had a pretty rough time. At this particular stage of their development they are slipping around a little more easily.

The Taurus folks this year will be much dominated and moved by their sympathies and emotions. It is going to be a year in which they are going to develop new ideals, trying very hard to make plans toward something better than they have ever done before. There will be an increased impulse to express and release the tension in themselves. Taureans are very tense, and unless they do things that the sign likes to do, they are very discontented; they haven't much ability to adjust to things they do not enjoy. This is their time of opportunity to release artistic and economic potentialities, to come out more and do things, and not keep so much energy locked up in their personality. All through life the only safe Taurean is the extroverted one; to introvert too much brings on a pressure that becomes almost unbearable. They must express themselves, and this year they will have an excellent opportunity to express themselves in some artistic way. The arts, the love of beauty, fineness; the love of ornamentation, as far as the mind and personality are concerned, are impulses natural to them.

This year they may take a great deal of interest in land and in homes, ornamenting, refurbishing, and rebuilding, making homes for themselves, something which they can adorn and beautify with their own natural good taste and which will give them the natural expression they need. They should spend more time externalizing themselves and set up patterns in their personal environment which will express their moods and convictions. It is a good year for them, particularly a good year financially.

The GEMINI folks, born between the 20th of May and the 20th of June, will have this year as a problem year. If they have children a few problems will be in connection with the lives of

the young. They are going to be particularly interested in educational and cultural activity. Theirs will be an accented interest in internal social problems, in youth, in idealistic institutions. This year will bring them more and more into the limelight as teachers, leaders, and thinkers. A general tendency among Gemini individuals will be to pick up the world uncertainty, to pick



up the world pressure and interpret it in the form of education. The Gemini individual is going to find the time to say something, to do something, to get out and express his convictions and assume his educational leadership.

Also he is going to find, if he is in business, the desire to assist in the organization of the concern with which he is associated. He is going to want to see things done in a better, more coordinated, and up-to-date way, correct faults, try to bring about more efficient methods. It is going to be a year in which the Gemini, ambitious as a teacher and an individual, is going to want to contribute in words and action to the improvement of the situation around him.

It is a year in which he will have to be on the careful side in connection with health. Gemini natives are high strung, they are on the nervous side, with the physical condition not too robust in most cases. Because of the pressure about him in life, the Gemini individual is likely to function a bit too much on nerves. He should gain greater and greater internal relaxation, work with the things he wants to do with a certain amount of impersonality, and if he meets irresistible obstacles he should not batter himself against them; he should not attempt that which can not be done, but should plan something that will contribute one step forward to whatever his plan may be.



Very often we destroy our ability to assist by over-doing. Many people can take one step forward and profit by it, but if they are pushed several steps forward they are incapable of doing anything. The prescribed course is one of moderate change, moderate reform, moderate improvement, in the person not going beyond his own capacity. The natural tendency of the Gemini is to be enthusiastic, and then if something goes wrong to announce that the bottom is out of the universe.

He may have a tendency to be cynical as the result of the adversities of life. The typical individual is George Bernard Shaw, who stimulates most by being irritating. This type of personality is helpful, for there must be a certain number of devil's advocates present for stimulation; they do for humanity what fleas do for dogs.

The Gemini has great potentialities and he has the possibility of accomplishing his ends by converting his mind to a reasonable program. Once he has that program quite set in himself, it is not necessary for him to be cynical or sarcastic. He can do it with simple directness if he will coordinate all his faculties.



From the 20th of June to the 20th of July is the sign of CANCER. People born in that period have a bit of a problem on their hands also. This year is not going to be an entirely easy one. A lot of conflict will arise between the emotions and common sense. Judgment is sitting solemnly over the things they do, but the emotions do not follow judgment when prudence and daydreaming are unhappily mixed. There is a firm knowledge or conviction of that which is essentially right, and there is another conviction about that which is imminently desirable. It is a long and

short range conflict which will have them in a bit of stew during the year.

There will be a tendency to moods. Cancer natives are going to feel more or less all the weight of life in 1945. Responsibilities are going to bulk big, life is going to look appallingly large; and they are going to look awfully small to themselves. They are going to feel that they are rattling around in the Universe like a bean in a tin can. But although it will be a year of considerable internal stress and strain, strangely enough it will be accompanied by considerable external improvement.

This is a year in which we will have another interesting side to life development. Very often an individual is better than his world, and that causes him trouble. Sometimes the world is better than he is, and that causes him trouble. So here we have a conflict between the outer situation of life, which is almost so good it will make the individual feel worse. He will not have the usual circumstances to excuse his doldrums. There is only one thing to do about it; take advantage of opportunities that present themselves, and try as much as possible to lighten the sense of gravity that will be pressing in on him during the year. He should not permit to affect him the cyclic moods that are very pronounced this year, more than last year. He should recognize that this tendency to be up in the air and down in the doldrums is present and float along with it; and whether up or down retain an even keel of attitude inside, enjoying the improved privileges and opportunities that external conditions will offer. It is a year with considerable emphasis for the Cancer-born upon personality adjustment, on partnerships, marriage, and legal matters. With thoughtfulness it will be one of the important, determining years in his life.

From the 20th of July to the 20th of August the sign is LEO, and these will be busy folks this year. They will have quite a stimulating and interesting time of it. This is the time Leo people start saying, "I told you so; I told you so." For they are people who have quite a bit of perspective on things, are quite



long-ranged in viewpoint, quite given to a deep and abiding hope in the improvement of mankind, and because of these qualities they are naturally leaders in situations of tension and in matters of reform. Whatever profession may engage them, in whatever position they find themselves, they are definitely people who would like to see the world move forward; and are much personally involved when it seems to lag.



Leos may have a variety of convictions, inevitably with the inclination to want the world to move the way they want it to move; they want it to grow, but they always want it to grow their way. And are convinced they know how it ought to grow. Spotters of the sovereign weakness in the world pattern, the Leo tendency is to force the self-will against the Universal will. Often the self-will is entirely honest, and entirely right in intention, but lots of Leo people die of broken hearts because the world either fails them, does not understand them and will not support the things they are trying to do. Mainly they are disillusioned because they have tried very hard; they have probably overdone the effort. The thing they have not realized is that no effort is likely to result in happiness unless the effort is basically in harmony with the plan of Life. Leos try to tell the Universe what to do, try to help the Universe to accomplish its ends, and they go too far in the endeavor to force their own patterns upon life. This they have to watch out for, particularly this year.

Also they have to watch, as much as they can, their incomes and investments. This year the Leo individual is apt to be economically conscious, also likely to be in danger of litigation of various kinds, and complexities in his economic life. Nothing seriously wrong is

scheduled to happen to him, nothing beyond his control; but he is going to have to be watchful and practical, and protect his mind, as far as he can, from his natural tendency to take on too liberal a piece of the world problem.

There are constructive things a Leo can do, various ways in which he can serve, but he can not sway human nature as manifest in the world to do what he thinks it ought to do. He must come to that realization before he can do some of the good things he is capable of accomplishing, because before the end of 1945 the world will certainly do most of the things it ought not do. This will make the Leo native unhappy. For he is one of the rare persons who sees the working of the Law, who sees the manifestation of the universal in all things about him.

From about the 20th of August to the 20th of September the sign is VIRGO. The Virgo-born are going to be somewhat on the up and up this year. Virgo folks are going to have some fun for a change. It may be a little hard on them, for those under the Virgo sign ever have trouble enjoying things. They are naturally serious; and when they get serious they are really serious; so this year is a good year for them. It is a year of changes, adjustments, new interests, departure from old environment, building of new patterns and solutions within themselves of unfinished business.



It is a year in which a large number of Virgo natives are going to realize that solutions are inside themselves. That is important for Virgos, because they have a tendency to lean on externals for solutions; they also have a tendency to be affected by externals. The Virgo individual is nervous, tense, rather intellectual, and has great trouble keeping



the various levels of his personality in order. He is in constant danger of the level getting out of shape and causing a lot of conflict in the personal equation.

It looks like there will be a little travel for the Virgo-born. New ideas are going to strike them rather explosively. Also, their intellectual life is going to expand, getting deeper and richer.

Economically they have nothing to worry about. Right now they can do things and land on their feet. That, up to a certain degree, may have a bearing on the time, for many changes can be made now that could not be made under ordinary conditions. By taking advantage of these opportunities the Virgo individual will have a good year.

The thing most likely to interfere with the Virgo mind is its inability to relax points of tension. When the Virgo individual gets a fixation it is hard to break it up, because it is such an intellectual sign, once the mind comes to a certain decision it has more trouble with the decision than it has in arriving at the decision. Virgo has to learn to be flexible, keep the mental equipment in a state of solution, especially at this time. It must not be allowed to become set, it must remain solutional, flexible, and open, always ready to release ideas that are no longer useful.

For the Virgo individual it looks like quite a bit of travel in the first part of the year and at the end of the year; not necessarily long journeys, but changes.

There is an emphasis upon religious and philosophic matters, new contacts with persons of authority and position. It is a good year all around. It is not a good year in which to make long, abiding investments. The Virgo individual thinking of investments or handling large sums of money should proceed with caution at this time.

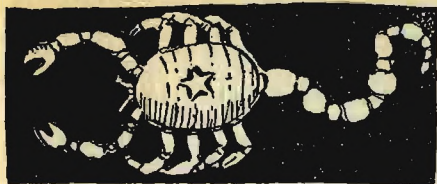


From the 20th of September to the 20th of October the sign is LIBRA. This sign has some unusual difficulties this year. The Librans are likely to have health problems, complications. They also incline to become involved in mysterious and unusual situations. Libras who are interested in philosophy and mystical matters need a strong warning to keep away from dangerous affiliations. They must not permit themselves to wander into mystical and psychical things they can not control; they must be very practical minded, and keep away from wool-gathering at all times, and be watchfully protective of themselves from any undue contacts that will stir up glandular function through the unwise development of extra sensory perceptions, or things of that kind. Libra individuals should resolve to keep their feet firmly on the ground, because for them this is a year in which mysterious things are likely to happen. They may be just coincidences, they may be only something that does not quite fit into the usual pattern, fatalistic happenings, plans that change suddenly, old patterns well established that suddenly disintegrate; but unusual and inexplicable things are going to happen. The Libra native who considers them simply as natural workings of natural law will be all right, but those who bestow upon them unusual significance, regard them as illumination, will experience a very bad year. It is a year for Libra individuals to think clearly, and not permit abstracts to dominate practical living.

Also this year the Libran should be careful of his health, watch out for the overdevelopment of toxins in the system. And especially watch tendencies of chronic ailments, or ailments which burden the system with a constant flow of poison of some kind. Clear out the system, Librans, keep it functioning to the best of your ability, and watch the nutritional intake as carefully as you can. Attend to all these details faithfully.

Financially there is nothing very bad for Librans but unexpected expenses; but there will also be unexpected sources of income, so Libra need not worry.





It is a year for Librans to prevent subtle values, and subtle forces from interfering with the proper direction of the native's life.

From the 20th of October to the 20th of November is the sign of SCORPIO. These individuals will have a rather interesting year in connection with their efforts to further their careers. Scorpio folks are trying very hard to accomplish something, sometimes almost too hard, for they are tense and stressful, and this year they have a divided state of affairs in their own mind. For them, the whole year is a year of division. If they are working for a career they should take advantage of present opportunities to establish a permanent position. They are long-range thinkers, they do not do things superficially; they have long programs carefully worked out in their own minds; if not in detail, at least they know what it is they want to accomplish. Nearly all individuals born under the Scorpio sign know what they want to do, even if they have trouble doing it. They are not for a moment lazy, nor laggards in impulse and motivation. Their principal difficulty, when they have any, is in being too tense; their tenseness interferes with their efficiency. As they are tense, so are they intense, and their over-serious effort has a tendency to react on them. No one can hold such an attitude indefinitely, and the outlet is usually in a sense of humor, and because they are Scorpions, the sense of humor ordinarily has a bite. It is not their natural desire to be sarcastic or critical, but exhaustion of nerves and over-seriousness brings this reaction.

Lots of Scorpio natives have already begun to realize the changes 1945 is bringing into their lives. There is a shifting of emphasis from what they want to do to greater emphasis upon

human values, there is more gentle idealism, more social contact. People are going to be more important to the Scorpio than they used to be. For a certain type of Scorpio at least, people are usually only a means to an end. Now people are going to become ends in themselves. The need for friendship and human association, the need for the exercise and practice of things which other human beings enjoy, will be felt more clearly this year. This will result in the Scorpio individual setting up new patterns that have a tendency to neutralize or break down tenseness.

For the last few years Scorpio people have really wanted to work with themselves and improve themselves; and most of them are going to be able to do a better job of it this year. Travel is indicated for a number of them, and some shifting about in the things they are doing. But most of their important changing will be inside. A great many will find solutions to personality problems that have burdened them for many years.



From the 20th of November to the 20th of December is the birth period of the SAGITTARIUS group. The Sagittarians this year are going to be a bit frustrated, which for them will be a novelty. More or less they will have a feeling that they ought to keep quiet. Probably for many this will call for a very important decision. The Sagittarian, with a natural inclination toward being a salesman, is in difficulty now, due to priorities. The penalties on expansion are rather heavy at the moment. It is hard for him to develop plans in the midst of such a chaos as we are confronted with today. Normally and naturally he falls into the activities and brackets of thinking about doing new things, and the improvement of old things. These are primary interests.



Both are stalemated to a certain degree, for he is not the one to rejoice in involvements of red tape. So, since he cannot do most of the things he wants to do, he will have a tendency to take time off to do a number of things he has never had time to do before. These will be in the nature of building up, cleaning up, and the completion of old and unfinished business.

The Sagittarian is probably going to do something with his health—a problem he has neglected for a long time.

He will do a lot of quiet digging, in organization of small things. He is going to develop an interest in details which has previously been difficult for him.

All in all, he is going to do things very well, probably he will be more thorough than ever before in his life; and the reward for that thoroughness will appear in the latter part of the year. Beginning around October or September, the last of the year, the Sagittarius individual who is industrious will be rewarded. Things he has done better than ever before will show consequences. This year he will do nothing startling; he is not going to do amazing things; but he will do a lot of foundational work. This may express itself in a future overcoming of problems relating to people. One of the things he could do very profitably this year is to try to understand people with whom he has previously lacked understanding. He should cultivate those whom he knows, not for what they have, but for what they are; and if he has had difficulty with anyone, he should settle such difficulties this year. He should go out of his way in 1945 to balance all the books of his life so he can get ready for a new start in a few years when the Jupiterian and Sagittarian expansiveness is going to have a magnificent opportunity.



From the 20th of December to the 20th of January the sign is jolly old CAPRICORN. They most always get the worst end of any reading of astrological indications, but, all in all, the Capricorn individual in the year 1945 is going to be outstanding; his is one of the signs this year that takes the public bow. For the last few years Capricorn individuals have been doing considerable homework in spite of themselves. Most of them have been trying to find out why so many of the interests and projects of their lives get frustrated, and this year the Capricornian individual is going to have a chance he long has wanted. He is going to meet people, and have the opportunity to extrovert his personality. With no effort on his part he will be placed in situations which will unlock a great deal of frustrated energy. The Capricorn year is powerful and public. Prominent public persons born in the sign of Capricorn will come forward this year; executives and leaders will be awaiting promotion in various fields, and the Capricornian will have the edge on them. Every opportunity will be offered to come forward and meet some of the great world problems of the time.

Capricorn is a philosophic sign, a thorough and careful sign. It is lacking in aggressiveness, in self-selling power, it is lacking in spontaneous emotion. It is a sign that has to be studied carefully and patiently for its virtues to be brought out and its values appreciated. It is a great and powerful sign when the personality is released and cultivated. This year there is an opportunity for the release of the personality; also there will be freedom from responsibility of certain kinds.

A number of Capricorn natives will find certain fears they have had for years over their financial condition will be cleared up. For them it is a year of release, a year in which they will do much more of the things they want to do, and enjoy the association of other persons.





From the 20th of January to the 20th of February the sign is AQUARIUS. These natives are going to be a bit upset this year. And that will not be a novelty; the Aquarius individual is nearly always upset. Aquarians divide very clearly into two groups. One contains the genius, and the other the eccentric; sometimes there is another group, but not often. If well organized mentally, Aquarians are among the greatest humanitarians and greatest creative thinkers of the entire zodiac; but when disorganized mentally they spin like a Whirling Dervish. They can get themselves into more difficulties in a few minutes than they can get out of in the rest of their lives.

The Aquarius individual is generally extremely good natured, extremely set, and extremely liberal. He is an autocrat with a democratic personality. He is very willing to do everything possible for others—his way. He is so generous—with other people's belonging, or with their various fortunes. He will help the Government to give away almost anything. Tremendously progressive, he is likely to be one of those cranks that make the world go around. Edison and Sir Francis Bacon represent the power of the Aquarian mind, so there is nothing to be ashamed of in the Aquarian intellect. The difficulty with the average Aquarian is too much confusion to bring his power through to proper fruition.

But this year he has a lot of drive in him to do bigger and better things. This drive will either give him the force to put himself in order, as the finest thing that could happen to him; or the drive will add a sense of irritation, at least to his personality, which will add further challenge to his problem. His disposition in 1945 is not going to be so good unless he attempts

self-discipline. Yet he has this year the best chance he ever had to put himself in order; and he will have more energy, vitality and stamina with which to do it.

The Aquarius native is nervous, not particularly robust; very often he suffers from a sensory or physical handicap.

Consequently it is important to the Aquarian that this year he has an unusual supply of vitality, and this is the time to take advantage of it to accomplish certain definite things, but certainly not to scatter himself all over the map. He must integrate and organize.

He is not particularly fond of money, having only one interest in it, and that is to spend it; he is not interested in money for its own sake, his interest is in its use value. But in 1945 he will have an excellent opportunity to improve his financial state; and he should do this; the experience will be good for his character. Certainly he should not go out to exploit others, but rather build a solid economic consciousness. One of the reasons the human being has incarnated at this time in this civilization is for the experience of economics. It is something we all dislike, because it is an experience not natural to us, for we have not had the experience before. There are some things we have done for the last 200 lives, but a struggle with economics is not one of those things. Very few are the individuals who have had more than one or two lives in economic consciousness. The world was not economic minded prior to the last 2000 years, so development in economics is hard for us, and particularly hard for the Aquarian, who does not like the routine involved. But if he will take advantage of the opportunities of this year he can improve himself and learn valuable lessons.



The 20th of February to the 20th of March is the span of the birth dates of



the sign of the fishes: two fishes tied together by the tail, each fish swimming in the opposite direction. This irony out of antiquity has considerable bearing upon the general state and nature of the sign of PISCES this year. Speaking generally, this is a year in which the Piscean person can do a great deal to further whatever projects are dominating his interests. He is in a cycle of the possibility of attracting to himself things he needs. This is a bit unusual for him, and he will have to learn to balance this pattern carefully but strategically; in 1945 the Piscean is in the position to improve his estate. Whatever his improvement and desires may be, this is the best and most reasonable time to forward them, particularly if these affect associates and economics.

The Piscean individual is not naturally devoted to economic procedure. He, like the Aquarian, has trouble with his money world, but unlike the Aquarian he has a more patient attitude toward it; and also if he develops a strong attachment or devotion, and remains indefinitely with it, he is very long in his attachments, very constant in his inclination. But usually the Piscean is devoted to something that is not essentially very profitable.

He is the old family physician who is paid in ham hocks; the local clergyman who is paid with potatoes. Never interested in the accumulation of this world's goods, his concern is for the thing he is doing, and not the reward. But this year—wherever he is, whatever department of life he is in, in business or normal household occupation—the Piscean can forward his project, increase his sphere of influence, and in all prob-

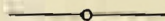
ability expand his business with safety and security during the coming year.

He can also heal wounds between relatives and friends, create closer association and harmony with those around him.

He can also devote himself in part to mental improvement. Unusual intellectual activity is indicated for the Piscean in 1945, things will be unusually clear and practical.

With that general improvement in his general condition, some sickness or sorrow may be around him, not necessarily affecting himself however. It is a year in which he will be called upon quite a bit to bring help and understanding to those who are in need.

The Piscean is the natural priest of the race, and will always have much to do in times of racial uncertainty. People will seek him out for advice and help. He will have a pretty good year, a year in which he will bring old problems to a successful termination.



The general trend in 1945 for everyone favors application of their ideals toward the setting up of a postwar ideology of humanity for human beings. The average person cannot apply these ideals to any large theater of influence, but he can apply them to himself, establishing his own identity with the postwar world, establishing how he is going to function in the kind of civilization that is coming. This civilization will be again the compromise between the ideal state and the natural delinquencies of human nature in attempting to maintain an ideal state.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:*  
PSYCHOANALYZING THE TWELVE ZODIACAL TYPES.)



- *The human creature is one being;  
humanity is a one-creature existence*

## Minorities And the Problem of Races

IN *The Secret Doctrine* Madame Blavatsky had the vision and understanding to perceive more than fifty years ago the present trends of our world. She essays a considerable summary of past racial trends and a projection to the next great human race to be established on our planet. By briefly covering the principal points of a part of her racial story the emerging philosophy is seen to have a significant application to the particular problems of our time.

According to the esoteric traditions of the East and antiquity, the human family evolving upon the earth divided into seven branches, which are called the root races. These races emerge, one from another; and so humanity passes, so they say, through seven variations of development and unfoldment.

As the planet itself is the one continent from which all other continents were divided, so is the human specie the beginning and the common denominator of all the races.

I think our realization should be far more than a mere intellectual one, that humanity is one life. It is one evolving spiritual destiny. It is one creature, so described by Plato, and so understood by the Eastern sages and philosophers.

Because of the conflict between things seen by the outward perceptions, and things known by the inward consciousness, we have lost our realization of the unity in life and the unity of life. St. Thomas Aquinas pointed out that there are two completely different ways of approaching Truth. Truth can be approached as an internal, mystical experience of consciousness. Or, as a phenomenal classification of the study of physical facts and circumstances.

Today, we are concerned only with the second kind, the scientifically or

physically demonstrable kind of Truth. According to physical processes of thinking, humanity is a diversity of human beings, scattered over the planet, divided into tribes, clans, groups, races, and nations. The focus on the subject is from the standpoint of its diversity. We have not as yet generally developed the internal estimation, the mystical comprehension of the unity of life. The great classical works emphasize the unity, the oneness, the indivisibility of humanity, but a few moderns have the realization of this absolute unity, which is the moderator in an enlightened attitude toward racial problems.

Many intelligent people recognize this unity as a physical fact, but have no ability to maintain this consciousness of unity in dealing with specific problems. There are persons who are sure they can love humanity, but know a great many people they do not like. They would reserve this emotion, this love of man, for the human being they do not know. For it is comparatively easy for us to work ourselves into quite an emotional state over abstractions, but difficult to maintain even common decency in the face of concretion and application. And it is the same with most of our ideological conceptions; we cannot apply them to particulars; and that is why so many people have beautiful beliefs and still live badly. They are not able to put their beliefs to work in their own personal field of experience.

The basic unity of humanity is the result of the fact, according to Plato, that the human creature is one being. Humanity is an entity, an entirety. It is a unity, a one-creature existence; just as an individual possesses a number of aptitudes, trends, and abilities, but still expresses his unity of personal consciousness.



The first races to exist upon the earth were composed of substances far more attenuated than the physical matter we know. According to *The Secret Doctrine*, the first race had bodies composed of substances such as we now regard as ether, a hypothetical medium, an elemental abstraction. This substance, entirely too sensitive and subtle to be physically recognized, covered the face of the earth and extended far into space beyond. There was no air, as we know it. There was no way in which creatures with lungs could have lived.

The globular earth itself was almost entirely a molten mass. The surface of the earth was largely volcanic, and great flames roared up into space; the outer mist and darkness was lighted to a lurid color. Madame Blavatsky refers to this as the era or time of the fire mist.

The heavy vapors that covered the earth's surface were too dense for the light of the sun to penetrate, and except for the volcanic flames there was no light. It was as though the world were enveloped in a dark fog, and in this fog, a lurid, semi-darkness lighted by the subterranean flames still coming through from the earth, were the creatures that were to become humanity, evolving bodies.

These bodies were still in what we term an embryonic state. The forms themselves had not differentiated the extraordinary fineness of function we have today. The consciousness which we call man was still awake in a world beyond ours; the physical personality and body, as we know it, was not the seat of consciousness. We are told that at that time man regarded his body as something distinct from himself. It was something he was working on and with, regarded much as the sculptor would regard the clay. This body building process continued for a great period of time, hundreds of millions of years; and in the varying degrees of crystallization and densification of the earth's surface, these forms floated above the earth, much as the fish floats about in the sea.

Sometime we are going to be intensely interested, philosophically, in the life of the fish. There is very little in print

on the subject, but the fish and its environment has an important recapitulation bearing on the earlier evolving of humanity.

During the time when the condensation of the mist took place, the air, or humid ethers, gradually settled, exposing high mountains. That which gathered in the valleys was not a fog as we know it, but something heavier than an ordinary rain, and of misty type, extremely dense. As this further settled by precipitation, it gathered in the hollows between hills, and in the areas where the subterranean fires were not active. It fell slowly down from the weight of crystallization, for the heat from the inner surface of the earth no longer kept it in suspension, and this mist descended to become water. As water it descended into the hollows of the earth,



and it drew with it these pre-human, etheric forms. So, they descended with the mist into the water. From the water they came forth on to the land.

All physical evolution, as we know it, comes out of water. The thing science has not been able to understand is, how it got into water. Among a number of interesting theories, probably the most fascinating one is that of space spores. Science is now playing with the idea there is free life in space, an infinite number of living unities, certain energies that are floating about in interplanetary and interstellar space; that these seed-like things exist beyond the atmosphere, and one of the experiments made with the stratosphere balloon was to check up on the existence of these spores of living cells outside the earth's atmosphere. And it has been rather well indicated that such spores do exist in free, outer space. As falling stars descending upon the earth represent merely fragments of old planets and comets that have come into the earth's atmosphere, finally to fall upon the earth, drawn by gravitational pull, so



according to science, free life at a remote time, was drawn to the earth, entering into its atmosphere, eventually descending into the most humid and fertile parts of the earth, like the element of water.

This modern concept agrees admirably with the findings of Plato and Pythagoras. They said, souls fall as seeds out of space. It is not at all likely that Pythagoras or Plato will receive due credit for having anticipated this theory; nor will Leucippus, and after him Socrates, be credited with having anticipated the atomic theory.

This soul-seeds key from the esoteric doctrine makes it easy to understand how these etheric animated essences composed of the humidity elements of air, formed bodies when from the outer cold they came in contact with the heat of the earth's surface. Outer space cold striking against the heat rising from the flaming volcanic lava of the earth, in extremes of heat and cold, set up forces as gases, and it was within these that the bodies of man began.

This was the first incarnation. When the humid gases solidified and precipitated into water, falling as drops of humidity into the lower parts of the cooling earth, they carried with them the etheric bodies of humanity down into the depths of what was to become the ocean. It was thus that seed-life fell into its next period of growth, one that also extended over a vast span of time. We still find on our beaches an occasional skeleton of some primitive sea creature, in evidence of the experiments of the human consciousness in the building of bodies.

Oliver Wendell Holmes, in his poem *The Chambered Nautilus*, makes an interesting analogy as he describes how the little sea creature is ever building for itself a larger habitat. We have for verification the Crustacea; and we have too the more primitive forms, the Radiolaria, little creatures that look like very minute stars, with thousands of little points, and bodies of fine lace-like shell. They are masterpieces in forms of geometry. All of life emerged along geometrical lines, in experiments with

the principles of form. The ocean depths are a veritable old workshop filled with the discarded scraps of ancient bodies.

The Crustacea gradually changed into higher forms, as time went on. Motion came. That which had been moved by the currents of the sea became a self-moving creature. And gradually out of the sea crawled the prototype of the forms of life we know.

That our bodies began in the water environment is recapitulated in the birth of the human embryo floating in a fluid during the prenatal period. And in the embryo are evidences of the remnants of clefts and gills. Also, in the corners of the eyes, are rudiments of the film that once protected the eyes when man was a water creature.

After a great period of time some ocean creatures crawled out of the ocean onto the land. Links between these kingdoms are still to be observed in such creatures as the frog. This little leader of a double life began as a fish, then came out upon the land, and through certain modifications became a land creature. Some land living ocean denizens evolved a bodily form which enabled them when necessary to return periodically to a sea environment. Others became more and more detached from water. Eventually the barren surface of the earth was populated with creatures that had crawled out of the sea.

This was not solely true of animals, but also of birds and insects, and finally, mammals. The vegetable kingdom is of the same genesis. Our plants were at first, seaweed; then lichen on the rock washed by the sea. Just as the other forms of life crept away from the water, so did the creatures of the plant kingdom, in a motion away from the water but always retaining a part of water's necessity. It is a law of life that we require eighty percent of water content to survive. Water is the matrix of our physical existence, the one absolute necessity which all creatures share. All began in the sea, and in a mysterious way we will all end in the sea. But a different kind of a sea from that in which we had our beginning.



All land creatures that emerged slowly from their water habitat emerged at different times. Time is extremely important in any consideration of philosophic truths. The ancient writings stated it; there is a time and place for all things. Evolutionary processes are controlled largely by the time factor, and it is the factor that permits inequality to exist in a great equality.

The time element is simply expressed in the terms of the small boy who learns that his grandpa is seventy years old. The boy confidently says, "I am seven, but I will catch up with you one of these days." The difference in generations is their difference in time. Time creates the inequality, so-called, in the experience mechanism of the human being. And most of all, time permits things to be different that in themselves are the same. Beings that are not essentially different react upon each other by the time interference between them, setting up the phenomenal circumstance of diversity. Time is the basis of experience duration, and so those that emerge later have had a lesser experience mechanism.

Let us apply this to the problem of races. The motherland of our human-kind was the great Gobi Desert, the Shamo Desert; it was also the home of our earliest prehistoric race types. The first continental distribution to reach a degree of habitability was located at the North Pole. Prior to and also continuing with the development of this continental area there was a great sea, the Sea of Shamo, and the great desert of the Gobi was largely under water. We have to understand the effect of the shifting of continents and oceans. By changing this distribution, the old oceans become deserts, and the deserts become oceans, creating an overlapping and constant shifting in the fertile areas on the earth's surface.

When at a very remote time, life emerged from the water, the place of its original emergence was in the first of the oceans in time priority, the great Sea of Shamo. Other oceans have also given birth out of themselves to orders of life, but Shamo, the oldest, represents to us today the source of the

most highly evolved life upon the planet. That is because that which has the longest experience cycle is the oldest in terms of maturity.

In a study of the growth and development of the life that came out of the sea, we come gradually to the physical evolutionary processes that were recognized by Charles Darwin. Darwin, one of the first to piece together the story of man's emergence, made minor errors in his theories, as Madame Blavatsky points out, but the general theory that man's position in Nature is that of the highest, visible, known specie of the mammals is essentially correct. Man is a gradual emergence over millions of years, a monocellular being developed to a monocellular complex. In other words, the first one cell of man, which begins at the time of impregnation, remains the one great cell of the body. It extends in area, and differentiation and division take place in it, but the one cell remains to be the epidermis, or skin. All the diversity takes place in it, so in the evolutionary process the creature gradually emerges from one state or condition and grows into another, unfolding always within himself outwardly. He is not accumulating growth. He is releasing from within the potencies and potentialities of himself. As he does so, he draws substances and matters from the outside to create vehicles for the impulses that come from within.

Man builds his body in the same way he builds a city. He seldom has a complete pattern of what he expects to build; the city begins with a crossroads and four or five small structures, and because of circumstances it becomes a city. As in the case of Boston, said to have been built along calf paths, it is a city not planned, and when it became a great city, streets were not wide enough and essential facilities were inadequate. We are almost annually plagued with the tearing up of our own





city, and our roads are nearly always under reconstruction because we could not possibly have had a vision of the way things were going to be. The power plant is not big enough, and we have to build another. The original distribution of telephone numbers is not now sufficient, so we have to reform the telephone exchange system. Endlessly we reform things to meet the demands of the growth of a community. And in the same way we have to reform the human being in evolution. The evolutionary process is always working from within. In order not to be blocked, we are constantly building externals to sustain the internal impulse.

The beginning of this process was the building of body itself. Man's body is not actually accumulated from a number of outside forces. As the snail exudes its shell from within itself, exudes a hard shell from a soft substance, so man exudes his physical personality from an invisible nature, causing that which is invisible to become visible. But in the process of so doing, on the physical plane he must sustain this physical organism by nourishment, and this he does by drawing upon the various elements in the life about him. Gradually he builds up a body and personality, and evolves various faculties and sensory perceptions to supply the need of his spiritual content. The whole of our body struggle is the result of our will to manifest the spirit. Our body is then nothing more than the extension of our souls along the line of nerve filament.

The physical body is merely a substance for insulating the nerve reflexes of man. In other words, as a raw nerve will pain terrifically, so it is necessary constantly to insulate man's spiritually sensitive inner parts against brutal contact with externals that would damage them. The body is the insulation of the nervous system through which evolution is taking place.

Of all the species that came out of the sea—symbolized in the sea deities, the sea gods—of all the old order of life that came forth upon the land at a remote time, one was foreordained, predestined by its own evolutionary cycle

to attain the condition of the human state. Man was potentially human, even though physically he was a creature of the sea. In remote times he definitely resembled the fish; but he was the man-fish. When the human wave began on the planet, even before the fire mist cooled, the human being was set apart, because of previous evolution, to achieve the state of humanity we now know. In his physical state he recapitulated all the patterns and designs so carefully registered by Charles Darwin. At one time a creature of the sea, he later appeared to be an ape, a mammal. But whatever he was visibly and physically, always inwardly he was the spiritual human being.

When other kingdoms reached the extremity of their different potentialities, they ceased further growth and development; but man, driven on by the necessity of his own karma and physical power continued to develop and evolve; and at last, long ago, millions of years ago, the first human being, as we know him, became the father or prototype of our present humanity. At that time he resembled more than anything else the anthropoid, the ape creature, covered with bushy hair, built with a projecting jaw and a sloping forehead.

In the beginning, as with all life, he was blind; and gradually through millions of years of necessity, sight was given to him. Sight was not bestowed from the outside. The eyes sprang from the brain and grew outward. Everything man has of power comes from the inside forcing its way outward.

In remote times, an infant humanity had no concept of its present high destiny, any more than we now have any concept of our high destiny. Our present high destiny is nothing except in the terms of our ego at the moment. The time will come when we will regard this present condition in the way we now make comparison to the CroMagnon man and the Neanderthal man fighting cave bears. We will pass into far greater release of our internal potentialities. We are still only at the beginning of our humanity.





That is why too much cannot be expected of us, for no child has the judgment of its mature years.

This first human being, this creature that resembled some strange, distorted ape, was essentially a true human creature—not the missing link, not an ape that made good, as some would say. Because this creature was essentially human it began to release through its creation a group of truly human impulses and ideals; and at a time that corresponds to the early period of the Lemurian Cycle, twenty-five or fifty million years ago, this borning human creature, this ape-man, walked on the shores of the great Sea of Shamo, or the great Lake of the Gobi. He lived along the shores of the sea; all primitive creatures did; and here he gradually began the building up of the consciousness of his own human estate.

Gradually he divided his existence from that of other creatures about him. He set himself apart and he was set apart by the excellence of his faculties and the ingenuity of his mind. In terms relative to that day, he was still the superior thinker, even though his thinking would be very elementary in our time. He began to think in terms of making fire, of building huts and houses, of using bones for fishhooks. He was emerging, separating himself from the inevitables of life, and creating his own life in the world. Man among the creatures we see about us, is the only one that sets up his own way of life; because he is the only one in whom the intellectual principle has been developed to the degree that the human being or creature is capable of self-determination.

Back in the far reaches of time there was neither dream or thought of races. Evolving man was nothing but a shaggy, stupid being who still lived largely on fruit and eatables that required no cooking, but he was beginning to become

ingenious; the ape of wisdom was gradually coming into his own estate. Gradually, over a great length of time, there emerged all over the face of the earth the Lemurian primitive civilization. This civilization migrated like the animals, struggled here and there along the shores of the sea, journeyed gradually up courses of rivers, remained always close to water. These primitives had no artificial means to supply water; they did not know how to dig wells; so, always, the early migrational motions followed the tree-like patterns of rivers. The significance of water in life is not only exoteric to the individual, but esoteric; it is a subject for most profound consideration. As time went on the journeys became longer as these primitive creatures devised methods of carrying water with them, but it all began with the simple following of the courses of streams.

Every so often a writer with a flair for fantasy draws for us a picture of the mighty Lemurian. They were not so mighty. The Lemurians resembled more than anything else an ape. They were not god-like creatures; they were not mighty mystics in white robes meditating in an ancient temple. They had not even evolved the concept of religion as we know it. All they had begun to experience was fear, fear of the unknown, the fear from which faith is born.

They had suffered pain, pain from which experience is born.

They had experienced in one way or another adventure, adventure from which aspiration and ambition are born.

These were simple impulses. They left no writings or letters. They came and vanished long before anyone thought of painting bison on caves. They came long before the cliff dwellers, long before those who carved symbols on rocks. They had no concept of ways to preserve their memory, no way for anyone coming after them to know their heroic works.

And what were their heroic works? They struck stones together and found fire. They fastened a stone to a piece of wood and made an ax. For these things they desired perhaps to be remem-



bered. We must realize that they were originators, and the simplest thing originated is more precious to the experience of man than the finest thing ever copied. We moderns are not originators; we are adapters and users. Great credit must go to the man who struck the first stones together and found fire; and to the man who first fastened a stone to a piece of wood and formed the ax; great credit must go to the individual who put the first two stones one upon the other, to build a wall.

The Lemurian's struggle was for survival against nature. His entire record was subjective, his entire consciousness pattern was locked within. Lemurians wandered over the earth, struggled for a time, and then crawled away into the jungle and swamp and died, and no one knew they had lived. The most priceless secrets of their hearts went with them, because they went without telling anyone. They must have believed, as we still believe, their priceless thoughts would die with them.

But the thoughts could not die. In the only way history has perpetuated anything they were perpetuated, in the blood. The next succeeding generation could strike two stones together with greater ease, for the experience in consciousness, in the soul power of man, is accumulative; there has not been one primitive creature, dying in some remote time and place, but whose small accomplishment has flowed into the body of our knowledge. Our civilization, magnificent to our concept, is laid upon the foundation of the rough hewn rock which the Lemurians left to us. Had not some Lemurian of ancient time floated himself across the stream by straddling logs, we would not have ships on the sea.

When, finally, the Lemurian went his way, a new kind of distribution came into existence, patterned out of the Lemurians themselves. What happened was this. The Lemurian people migrated from Northern Asia in series of waves. It is a very interesting point that they did not come out of the old mother land all at one time, settling somewhere and performing all action in

common; most of the migratory tribes were rebels. Nearly always progress is rebellious. The migrations were also influenced by changes in the land, the drying of the Sea of Shamo gradually forcing a change of habitat. With the exhaustion of game, they migrated also in order to survive, of necessity following closely the migrational routes of animals. For man must always be near his food supply, and the animal which has gone before is not moved by the dictates of an ego, but by the instinct of its specie to follow certain routes established through its instinctual knowledge of water, by its peculiar sensory ability to smell water at a great distance. The cattle and the wild animals of Lemurian times laid down migratory routes to be followed by these primitive ancestors of ours even as, ages later, our settlers here in this country picked their way into the wild middle west from the eastern colonial provinces by following the animal trails.

The primitive Lemurian tribes, one by one, looking for a happier hunting ground, would migrate only a few miles, and settle in the new location for fifty or a hundred years. They seldom would settle long, because instinct drove them on. Primitive man did not become the victim of his own ignorance of hygiene, for instinct told him that he could remain strong if he kept moving—without knowing why. He kept leaving behind his refuse and waste, which otherwise would have contaminated him. He was comparatively healthy, although not in the heroic proportions the screen life of Tarzan would lead you to believe. In any event, after remaining for a time in one location, he would follow his food farther, and in the courses of generations Lemurian migrations, by small hops, covered hundreds of thousands of miles. By this time the Lemurian had lost contact with his own source. He could not possibly have found his way back if he had wanted to. He no longer realized he was part of something else. He no longer knew his own clan had wandered off in the wilderness thousands of years before, leaving a larger group. He was



without records, without writings. With only primitive signs and an occasional grunt as a means of interpreting his emotions, it was impossible for him to maintain any record, any reasonable idea of the things he left behind, so the past retired into a hazy, mysterious distance.

Yet all these primitive tribes and nations believed they came from somewhere, from a mother land that became so indistinct it was often confused with heaven. They perhaps dreamed of their first tribes as a race of heroes, such as are found in fables and legends, but the real story of our race is lost in the dim and distant darkness.

After thousands of years of migration they found a country abounding in food and water, and settled down to become more permanent dwellers in some happy valley, a domain which they were ready to defend against aggression. Then, from the original land, but after considerable time, another migratorial band started out — maybe half a million years after the first one. By then the older tribe was established in a new pattern, in a newer way of life, one that was an adaptation to environment, to climatic changes; and many psychological motivations developed out of an instinctual pattern. The late starting group struck out through the wilderness, and after a series of haphazard wanderings, came upon the first group. They both originally came from the same place, and were the same people; but they no longer knew each other. And so they were enemies. The new arrivals wanted the good land; those settled there wanted to keep it. Because they no longer spoke the same language or understood each other, these later comers were looked upon as barbarians. Place and time had done it. These were strangers, although of the same blood. The difference in time of migration created the illusion.

The later arrivals might have had the physical vitality to take the land away from the first, forcing them to wander off into a new location. But, on the other hand, assuming that neither had the ability or desire to fight, then by

consultation of the elder tribesmen, the decision might have been for the newcomers to occupy another valley across the mountains, and become neighbors. The two tribes could have thus become amicably established and have fostered profitable trade relations. But the two tribes would never become the same people, because of the difference in time experiences. Each had been doing all things differently for a long time. Wherever two tribes such as these were peace-loving, and idealistic by concept, they remained good neighbors for a long time; where they were ambitious, they became tribal enemies and the old tribal wars began.

A successive migration, after a time, moved out of the Sacred Island, and after long wandering, came in contact with the previous two; and this tribe was a stranger to both, having nothing in common with either of the other two. Thus we see how the identity of origin is lost, how one kind of life becomes diversity. This change, brought about by the time element between migrations, is a most important point; it is the very basis of racial differentiation. And this racial differentiation has continued until it has produced the phenomena we have in our world today, with its assortment of all kinds and styles of human beings, with all manner of customs, habits, sciences, religions, arts, and crafts. They all began in the same way; they all came from one source, from one life; they are all moving inevitably toward one end, and one common human destiny. But all sense of unity is lost by an apparent diversity.

We can also realize that, due to difference in time in which they were individualized, these racial groups are forming sets of steps. No two migrations having left the original race at exactly the same moment, there are no two groups, clans, or tribes on earth precisely the same. For that matter, there are no two single human beings precisely the same; many are similar, but no two are identical. This difference, this basic individuality of groups, has brought what might be termed the composite body of humanity into a pattern





which can be described as ascending steps, an ascending order of refinement and culture. Even an ascending order of structural body refinement, beginning with the structure of the skull.

We also know this ladder of ascending evolutionary type relates primarily to body, for body is witness to the consciousness that formed it.

In a walk along the shores of the sea you observe a highly intricate sea shell. The little creature that made the shell is gone, but the shell is still there as a geometrical pattern. It is now the habit of man, like the hermit crab, to live in the shell of some other creature. The original design for our humanity is much like the shell; those that originally formed it are no longer here, but the shell remains; and the shell is our world's structure of life—as a permanent, psychological factor bearing witness to the ladder of emergence resting in beginnings.

Since the ladder is used by humanity to climb up from one condition to another, we do not have spiritual beings divided into racial groups, but one humanity ascending step by step. The races only seem to be different; in reality, one life is emerging from one race to another. We see the steps, and they appear fixed and enduring, and so we do not realize that life is forever flowing, forever moving onward and upward. By evolution and experience mechanism, as one group of entities outgrows a race and moves on to another, another group grows up to that first racial level. The race appears to go on forever, but the entities are not the same. This is also the answer to the problem of race extinction. If there are no longer any entities that require the

experience of a certain type of race, then the race itself dies.

A nation is a psychological, political race. Less permanent than race, it is racial entities nevertheless ascending the ladder steps of the experience of nationalism. What race is to the body, nationalism is to the mind. The nation is the internal body of the people. Nations, being internal complexes, are far more variable and less enduring than races; it is out of race that nations emerge. And it is out of composite nations that political psychologies are formed.

Democratic nations are democratic structures in nature. They represent the mingling and blending of various life waves and currents. National policies are really based in one policy, but divided by time and place into various channels of manifestation.

The human being has created this ascending ladder of races, and up it he climbs, race after race, painfully, through the ages, moving on from race to a racelessness, which lies at the end of the pattern. The movement is from particulars to generals, leading from that which is particular to that which is Universal. We were one in the beginning; and in the end we will be one again. It is in our middle distance that we are hypnotized by the illusion of diversity, by which we seem to be many. Actually, we are still one life, one problem, one creation.

To realize this final unity, and to gain from the study of the evolutionary processes of races the understanding of what constitutes life, is to become capable of interpreting modern problems intelligently.

Because time and place are the factors, it is well for us to think of the analogy between racial development and the growth of the individual. We can say that man passes from infancy to childhood to adolescence, and from adolescence to maturity, and from maturity to age. These different conditions of the body are marked by different appearances, but there are also changes by modifications of the mind and emotions. The infant, when compared to the child,



is a different creature; if we were to judge them by the same standard we would be confronted with the problem of superiority and inferiority. But, because the change takes place in ten or fifteen years, and this is something we are aware of through our own visual power, we do not say, "Little William, age, nine months, is inferior to Johnny, age, fourteen," because little William cannot go to the sixth grade. Instead, we say, "He will get there;" and we are happy to leave him in his infant state.

We do not regard it either as a blot upon character, when the same thing appears later in the passage from youth to adolescence. As parents, we note with peace and equanimity the complex changes that occur in the body; we know these things must happen, and all that is to be done is to try to give good guidance through a period of difficult adjustment. There is no thought that our fourteen year old child should be criticized or condemned because it is not able to do the work of Einstein, the Quiz Kids notwithstanding. There is no sense in assuming it. And the young man starting out in business should not be expected to be as experienced, as well established, or as mature as the veteran of thirty or forty in the business world. We think thus about these things because they are obvious.

We see all the parts working together, and everything is all right; we do not expect the impossible. There is no thought of a basic difference in quality simply because the three year old is not as tall as the ten year old; and we are reasonably certain that unless Providence intervenes the three year old will become a ten year old, and we are united by this democracy of recognition of the ultimate equality. We know that the three year old has the possibility of being as good as anyone else, therefore he must be treated accordingly. Children are people, and we do not deny that. Knowing that they will grow up and vote some day just like everyone else—and probably, like everyone else, not particularly know for whom they are voting—we have a sort of fra-

ternity of ineptitude as a means to closer contact with each other.

When we use a larger cycle we lose all perspective, lose every bit of our common sense and permit ourselves to believe in inequalities because of apparent inequality. It is phenomenally true, because we have rationalized it, that the little chap is a foot and a half shorter than his older brother. But, if instead, he is a shade and a half darker, we lose all perspective.

If he believes in a different Deity, he is sunk.

If he talks in a different language, he is a stranger. And yet, if we had the wit to see it, all language is the evolution of one speech, and all languages meet and mingle with each other as races do. But, put the accent on a different syllable, and we are strangers under the sun.

The philosophy of this is easily seen—until we have to do something with it. Then, like patience, it is a wonderful virtue for other people to have. But, right now, the application is upon us. In this very year of 1945 we are coming rapidly to the end of one cycle of racial intemperance and national intemperance; and we are entering into one of solution. Postwar planning, it is called. A group of scientists and educators recently got together, a hundred of our Leading Intellects met in New York, and came to the unified decision, which was recorded by the acting secretary as a Monument to Posterity, that something must be done about it. That was as far as they got. Obviously, something should be done about it.

The only way we can ever hope to approach these problems solutionally is to understand them. We will not then try to force attitudes that are not supported by the consciousness of humanity itself. The postwar problem is going to be definitely the problem of minority groups. A minority can be a numerical





minority, or an economical minority, or a cultural minority. Whatever sort of minority it may be, in the past a minority has been its own death warrant. Under our present way of doing things, we believe in the magnificence of the majority. We believe that the many have rights over the few. And as to the rights of the individual, whether of a majority or a minority, they are just engagingly overlooked.

The understanding we need is, that this world is created for one primary purpose; and that is, to supply a field of evolutionary experience for a diversity of phenomenal types, in order that one consciousness may have all experiences.

The experience of the minority groups represents usually one of two experience mechanisms. The minority group is either an old group that is disappearing; or it is a brand new one coming into being. It is either in the first childhood of infancy, or in the second childhood of senescence. Minorities are either coming or going. If they are coming, they are barely arriving; and if they are departing, they are not quite through with the evolutionary process.

In industry, the aging are penalized for their age, and we know that to penalize seniority is unfair. We feel that something should be done about the situation that decrees that a man who, by the inexorable laws of nature happens to sprout a white hair, is no longer employable. And in a way, we are trying to do something about it. We are trying to recognize that that which is natural should not be subjected to penalties. A person has a right to have consideration by other human beings at any period of his life. The minority groups, whether children and neglected, or older folks and neglected, are victims of unfair treatment which will set up racial and national karma. Our beginning attempts to solve these problems in one way or another have been haphazard. Fantastic goals for production have given our senior people temporary industrial employment, but only by appropriate legislation, sustained by common sense, can we keep them from slipping back

to enforced idleness after the war is over. We have to consider these matters. Because of white hair or no hair a man belongs to a minority, and it becomes a matter of color of coiffure whether he works or not. Suppose we segregated those who have red hair, black hair, or blonde hair, according to the color of their hair, with those that were rarer given less chance than those that were more common. We would say it was stupid. We would be quick to condemn such a system.

This phase of the problem of the color of the hair does not of course exist, but the color of the skin does. We will expect the removal of stupid obstructions to getting along with the pigments of the hair, but not with the pigments of the skin.

Settling down to the problem of seeing what the world is here for, we must come out of the hypnosis of our general theory of success, and recognize that our planet is ideally adapted for the maintenance of quite a diversity of life in a condition of compatibility. But right here the great cry goes up over the problem of inter-racial marriage. It is a red herring drawn across the road, to distract our attention from what is the real crux of the matter. Most peoples are proud of their racial culture, and are no more desirous of breaking it down than we are of breaking ours down. But, apart from their right to be protected as a minority for the development of their racial consciousness, it is as much to our advantage, as it is to the advantage of others, that we keep open that rung of the ladder of the evolutionary process. It makes no more sense than trying to outlaw childhood, or proposing to legislate adolescence—even if there are times when we would all like to legislate against adolescence. It is a difficult period to understand.

It is the same with races. There are racial types difficult for us to understand. A large part of the difficulty lies in how we carefully prevent ourselves from understanding them. We do not want to understand them; we do not want to be charitable. Either we



feel that it is more profitable to us to be a little narrow and conceited; or that this attitude is necessary to the maintenance of our superiority complex.

From the beginning of history the minority groups have been the scapegoats of the majority groups. The politician seeking office knows that the easiest way to influence the people is to knock someone. It is much easier to knock than to find the answer to anything, and if you knock hard enough people will forget that you are not offering anything constructive. And as most people also love to knock, they are all with the windjammer who hurls the wild accusations. The politician who is out to knock, must of course be very careful that he does not knock his own props right out from under himself, and so he advisedly hunts up a disorganized minority and knocks it. As one old general said, If you desire to go to war, discretion should be used. It is a great mistake to go to war against a nation that will beat you.

Another rule is, always toady to something bigger than yourself. And don't make the mistake of going to war against a nation that can be defeated too rapidly—it leaves too much leftover merchandise in the Army and Navy Stores. Choose an enemy strong enough to put up a good fight, but weak enough to beat, and you will be remembered as a hero. Thus can everyone be happy, and the historian can write about the smaller nations that did not survive to tell their own story.

Since that is about the way we function, if anything goes wrong with civilization, we could not possibly be to blame. And anyhow, you must be careful whom you blame, for it might interfere with business. And we furthermore certainly do not want to blame

anyone bigger than we are; that might lead to trouble. It is not good to criticize the man we work for, but it is a good idea to criticize the man who works for us. Being careful of course that the man who works under us and whom we criticize is not a relative of the man above us.

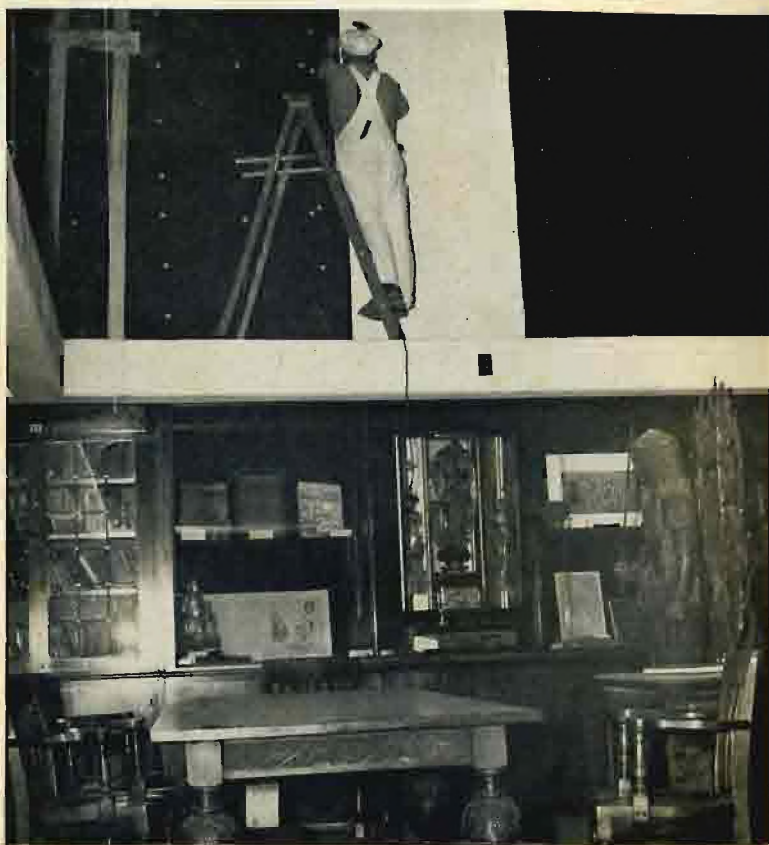
In times of stress we are sure to look for a scapegoat, and up to the present time the selection has mostly been from among the social minorities and racial minorities. Picking on them we are without likelihood of immediate disadvantage to ourselves. Or so it appears. But, we have forgotten Nature. We have forgotten that Nature's favorite way of causing things to grow is to pick on them. So, as we take over Nature's prerogative, minorities grow stronger, and as they are picked upon some more, become greater; finally they become the majority. The surest way of benefiting minorities is to pick on them. It is the individual we despise and condemn who will some day be our master, because he will have been strengthened by our hatred. A person can be forced to grow combatively or cooperatively. Bear that in mind.

Also to be borne in mind are the rights and privileges of all nations and races under the sun, for they too are the steps or rungs of the great evolutionary ladder created by the Universe for the perfection of mankind. Our proper place in the Plan is in assistance to all creatures toward the perfection of their own development. They are all growing up. The one proper relationship of all superiors to all inferiors is the relationship of the parent toward the child. There should be no other. It is our blessed privilege in Nature to help minorities. We cannot destroy them.

(A PUBLIC LECTURE BY MANLY PALMER HALL.)

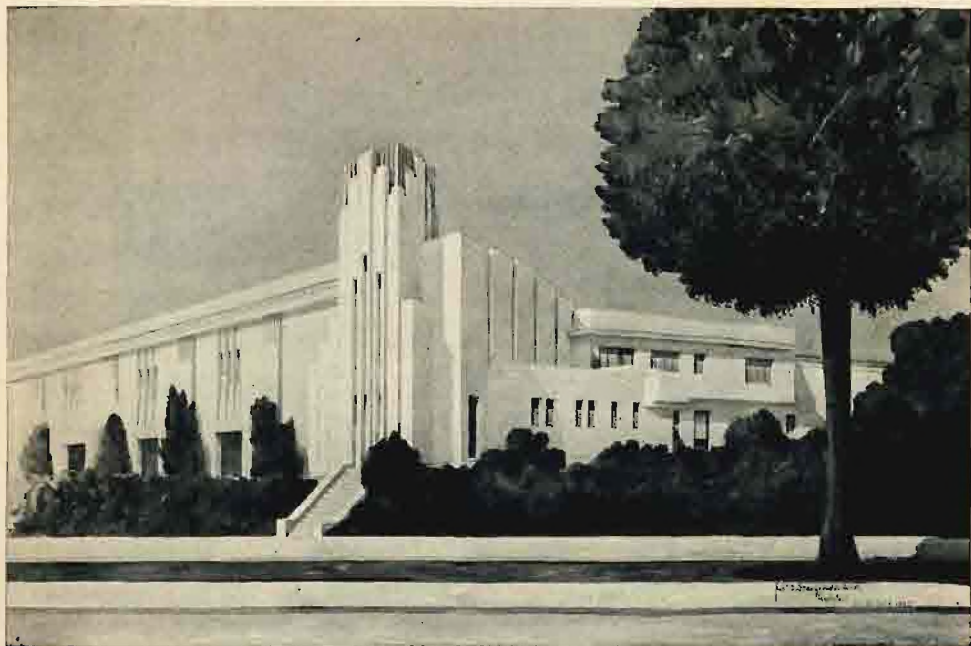
*Suggested reading:* THE SECRET DESTINY OF AMERICA; HOW TO UNDERSTAND YOUR BIBLE; PHILOSOPHY OF ASTROLOGY)





To the sound of hammers, the rasp of saws, and the whirl of iron workers' drills, doubling the capacity of the Library of the Philosophical Research Society to 100,000 volumes is well under way. The expansion is required to take care of accumulated and irreplaceable collections of source material inspirational to the desires of thousands of today's men and women for enlightenment in seeing an intelligent and liveable code for their individual lives. Thousands of rare books and manuscripts on the philosophies of the Occident and the Orient are comprised in the research library collection; it contains items for which there are no duplicates in any library anywhere. There are Cabalistic scrolls, woodblocks that link up the world's indebtedness to Buddhism for the invention of printing, fine specimens of the palm-leaf books of India, and rare Egyptian papyrus of great antiquity.



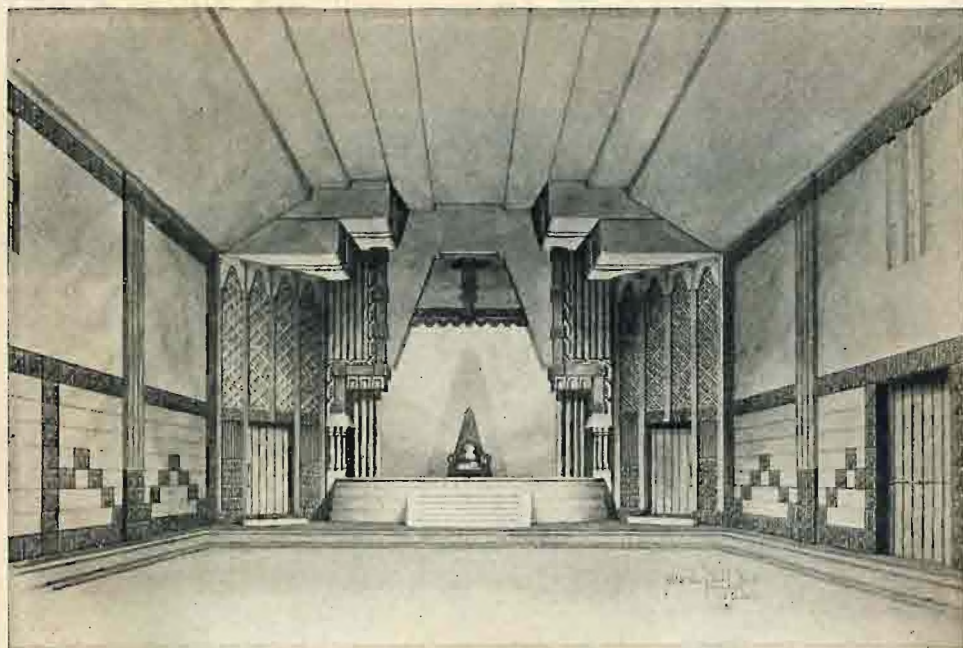


Next steps in the progressed program of the Philosophical Research Society are shown in this architect's drawing of the lecture auditorium and student research rooms

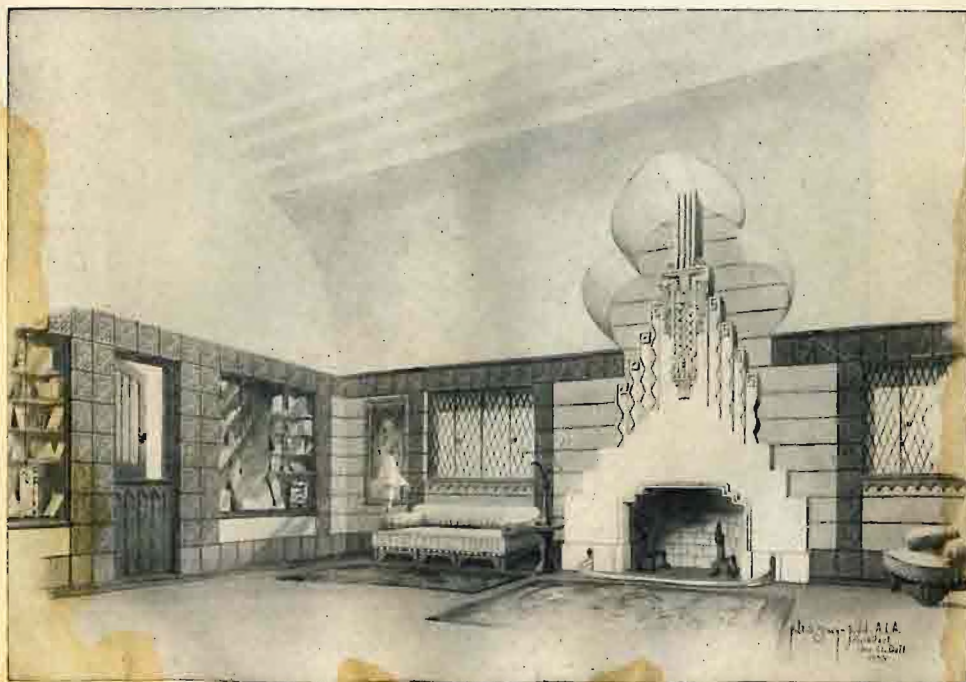


Construction has been completed of the structures shown in the left half of this drawing; in the right center background is the library extension viewed from the patio





Six thousand lectures which have drawn a total attendance of more than a half million persons indicate the need for an always available auditorium



Buildings up to the line of the wall on the left have been completed; the full drawing is of the lounge planned for display of rotating exhibits of items illuminating the living philosophies





Through the Library extension now being made the finest obtainable philosophical literature of the world will be more readily and conveniently accessible to the public. This research collection follows the pattern of the purposes of the Society, as a foundation which is non-sectarian, has no adherence to creeds or dogma, and which has as its sole purpose advancing the cause of the development of aspiring individuals and of humanity generally, making available in America a source of higher learning for truth seekers of all races and all beliefs. In letter and spirit this purpose has been progressively carried forward since the first day of the Society's organization



## 25 Years of Achievement

**S**TEPS of special significance toward realization of the full purpose of the Philosophical Research Society are planned for this year, the twenty-fifth year of Manly Hall's unremitting efforts to establish in the United States a permanent and true center of philosophical culture.

Building units that now contain the library, the book bindery, stock room, editorial rooms, printing plant, and the general offices have been built within the past ten years, and have functioned without interruption and to full and overflowing capacity. Construction was begun at the lowest point in the depression years, yet all objectives were achieved on schedule. The buildings stand today without one dollar of indebtedness against them.

The remaining units are those which will provide the much needed Library extension, the Auditorium for lectures and philosophical forums, the Cloisters for students of the Collegium, facilities for group study of advanced philosophical courses in the arts and sciences, and a headquarters for seminar assemblies.

The immense influence for good of the philosophic teachings has been demonstrated beyond question of doubt. The Society began its planned program with a library contained in packing cases, and then continuously for twenty-four years the lectures on purposeful living were given in movie theatres during unoccupied hours, in rented auditoriums, in assembly halls. Six thousand public lectures have thus been given to a total attendance of a half million persons, eager for instruction in applying the age-old wisdom-teaching to modern life and a better way of living.

From the inception of the long range program it has been considered both fitting and philosophically reasonable that the philosophy of purposeful living should earn its own way, step by step,

achieve its growth by its own merit. The progressive requirement now is integration, in the providing of physical facilities for the Society to function on its own premises. Library expansion is required to take care of accumulated and irreplaceable collections; the increases in lecture attendance have made necessary an always available auditorium; there is need for scholastic facilities for higher instruction of selected students, to insure unbroken continuity in carrying the Society's educational mission through to succeeding generations.

Manly Hall has many times stated his views of what is basic to the institution of true learning—it is an activated program of help to each individual to discover in himself the values that give personal security. This is primary. A vast amount of knowledge is dispensed by the systems of formal education; but this is not learning. Learning is that which helps you to live; to be a satisfactory human being to yourself. The Society feels that the needs of a postwar world will require of educational systems a complete overhauling to this end. The dogmas of theology are being outgrown, the material sciences are static, and our conception of economics is medieval.

The philosophy of purposeful living approaches life as something to be lived from the standpoint of complete participation; it recognizes that each of us must have a profession, a trade, or a craft to take care of our economic survival; but that these must be bedrocked in idealism and unshakable integrity. Education that ignores the necessity for spiritual, mental, and emotional orientation will help us to become rich, but not happy.

The center of philosophical instruction provided by the Society is a haven for the individual who really begins to think and who will not consent to be



deprived of the right to think. The teachings are most useful to those who, having arrived at the point of realization of their shortcomings, want to understand their relationship to Eternity; those who have found insufficiency in the academic evasion that the human hope of immortality is an escape mechanism of the libido. The philosophy of purposeful living places spiritual values first, in the realization that these enable the individual to get along with himself, and this accomplishment is vastly more important than the preparation that is solely to achieve economic success.

For humanity can not turn solely to the material sciences to survive the stress of a world in upheaval and under reconstruction. Materialism is not welded into our life plan; in our inward convictions we will ever refuse to be materialists; in every emergency we return to the things we inwardly believe. It is generally lost sight of that the spiritistic beliefs of man are far older than any developed science; that they belong to an ageless state of human life; that they are part of the inevitable instinct of beings. The Society recognizes that through the eternal tomorrows learning must always move on into the unknown, the uncharted, the unsuspected. Intellect is not to be coupled with literacy; they are not the same thing. It is the mission of the philosophy of purposeful living to re-state the ancient wisdom in the language of today, make clear its application to modern problems; and in modern adaptation to disseminate these teachings as individual instruction for the purpose of the individual's growth.

Advanced instruction in these principles of enlightened living has been given by Manly Hall in several hundred student class lectures. But as with the public lectures, these courses have had to be given in such rented halls and assembly rooms as were available at various times. The Society's program now calls for transferring advanced instruction to the proposed buildings.

The classical background for philosophic assembly of all comers is to be provided for by The Cloisters, with study halls for research and the Audi-

torium dedicated to open forum philosophical debate. A selected body will be enrolled as were those of the first Collegium, as a voluntary association of students and teachers. Under Roman law The Collegium was a body of colleagues engaged solely in the study of the betterment of mankind; it had very little resemblance to its successor, the College of today. The pattern of Collegium instruction derived from the ancient Greek schools of the classical philosophers, and this is the pattern which has been re-stated and reaffirmed in present day application by the Philosophical Research Society at Los Angeles.

The Society has adhered to the classical method in the conviction that it is the one proven way to intellectual culture and spiritual enlightenment. The Greek philosophers taught individually, the master having no more disciples than he could care for; and prior to admission each student was interviewed in great detail to determine his mental equipment and spiritual attitude. The master was highly individualistic; he was not qualified as in this modern day by passing standardized examinations, but was selected because of outstanding reputation and personal accomplishment. Five centuries before Christ, the school of Pythagoras demanded of all who came to study a familiarity with arithmetic, music, astronomy, and geometry. Socrates' school stressed as the principles of all things, God, matter, and ideas—with ideas defined as the incorruptible substance, the intellect of God. Plato's philosophical teachings embraced ethics, physics, and argument by critical examination of logical consequences. Aristotle considered the soul to be both rational and irrational, and so taught a two-fold philosophy, practical and theoretical—practical embraced ethics and politics; theoretical learning was directed to physics and logic. It was not until the 1st Century, A. D., that the mass of humanity turned—mainly in the schools at Alexandria—to the importance of the study of physical life and physical phenomena, which was eventually to reach maturity in our 20th Century in a pre-



ponderance of emphasis on materialism and commercialism.

Spiritual understanding is rated first in the attainable ends of instruction in the philosophy of purposeful living. Perpetuation of these teachings through coming generations is provided for by selected students receiving their advanced instruction first hand from Manly Hall. As an internationally recognized authority on forty great religions and philosophic systems, he has never had a particular *ism* of his own to promulgate; complete freedom from bias has especially qualified him to re-state the proven bases for study of the deeper issues of human existence. During the life span of Manly Hall the Society is assured of his full time devotion to public lecturing and writing on this one subject, inclusive of his personal direction of the advanced instruction for students to be individually prepared to inaugurate a perpetuating faculty for The Collegium.

The Auditorium is similarly protected. By specific dedication its use is restricted to lectures on the various phi-

losophies by qualified authorities: subjects such as the philosophy of mathematics, the philosophies in comparative religions, the philosophy of medicine, of physics, of art and architecture, the philosophy of music, of the drama, of international law, world politics and economic controls, of astronomy and astrology, of statesmanship and sociology, as well as esoteric and occult subjects now considered not within the scope of materialistic theology and formalized science.

The location of the Society's buildings is ideal. For philosophical nature study it has within easy walking distance the developed expanses of the largest municipal park in the United States. The Greek Theatre is nearby. Also the Griffith Observatory and Planetarium. All these facilities are available in valuable supplement to the Society's own museum and library assembled to document a summing up of man's endless seeking for knowledge of the bases for purposeful living, in his eternal quest for Truth.

(FROM THE BROCHURE, THE PHILOSOPHY OF PURPOSEFUL LIVING)

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### *A Monumental Book*

IN the tenth year of Manly Hall's endeavors to preserve civilization's idealism through philosophical procedures, a notable book was published. It remained the outstanding publishing achievement of the Society as a major contribution to human knowledge. In philosophic content it is a master interpretation of the secret teachings of all ages. It is more than the story of man's quest for Truth; it is a summing up of this great search.

This book could have been written only in the twentieth century; it dared to speak what past centuries were not strong enough to hear—that there exists a secret doctrine concerning the inner mysteries of life concealed within the emblematic figures, allegories, and rituals of the ancients and preserved by initiated minds since the beginning of the

world. It took two and one half years to write the manuscript, seven years to gather the material.

Book reviewers hailed its publication with unbridled enthusiasm. "A masterpiece by a master mind." "Into this volume has been compressed the quintessence of a colossal learning." "It represents rarities which many a collector would give his soul to own." "It is a living human document pulsating with the mental and spiritual vibrations of a profound thinker." "It reduces whole libraries to the compass of a single tome."

This massive reference work is now out of print; it has become a rare and valued item in the libraries of more than a thousand educational institutions as a monumental contribution toward interpretation of the deeper issues of human existence.



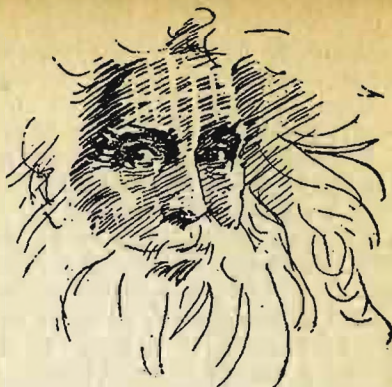
## The Guru: *The Way of the East*

MY recent book about the religious life of India, *The Guru*, has caused students of both Eastern and Western philosophy to write me many letters, and already a project is afoot to translate it into Bengali, the language of the district in which the story was laid.

This book was written for a purpose, primarily to correct in so far as possible a widespread misconception of the religious life of Asia. This religious life has been pictured for us mainly in highly dramatized versions in the works of fiction writers, or through presentations by various religious cults that have been influenced by the Western mind's love of the sensational.

The East Indian mendicant is difficult for us in this country to understand because his situation is one for which we have no parallel, and what we have not experienced we cannot entirely comprehend. Those of us who travel in the Far East do so usually as tourists, buzzing about from bazaar to bazaar, picking up nicknacks, without any very serious point of view on what is actually being seen and what it might mean.

Westerners who have lived in Asia for a long time begin to feel something of its strange power, but as many Oriental thinkers have said and those who really know the Orient have emphasized, it is a mistake to assume that either India as a nation or as a race of people is necessarily any more spiritual than America. Just as the higher intellectual level here is represented by only a small part of the population, equally so is that true of Asia. The majority of the people of the East live a way of life that is in great contrast to their mystical traditions. Then, too, India has two dominant religious parties, and between them a certain antagonism,



but it is not correct to think that the average Hindu and the average Moslem do not get along together. They do. Many strong and enduring friendships have been built up between the two faiths, but these understandings and friendships are individual, as they would be in any part of the world. Within the hierarchy of both of India's groups there is a strong, competitive force at work, and it is not necessarily one that is entirely spiritual in its persuasive power.

The type of our life which is nearest is found in our Catholic monasteries and convents and the seclusion from the world to which members of the Catholic faith retire for a life of devotion. The religious retreats of Oriental mystics, incidentally, are often referred to as convents, but they maintain quite a different psychology from those of our Western religious life. Some of their psychological factors are very difficult for us to understand. So it may be useful if I answer some of the questions I have been asked in letters received from readers of the book, for several interesting points have been brought up.

One friend, after reading the story, asked for a discussion of this point: "I cannot understand why the father and mother of the young boy, Nadu, were willing for him to leave them when he was only thirteen years old, to go off with a stranger and never return."

To an Occidental parent, this of course is something almost beyond the



possibility of being understood—that having a real and devout affection for a child we could permit that child to go out of our lives, and do it gladly and happily, and with the most sincere conviction. The question is no doubt impelled by the traditional concept we have of parenthood. And so we must realize that our attitude toward those dear to us is the result of our tradition, and then we can realize that a different tradition would result in a different standard of values. In the Orient they prove love by release. We prove it by attachment. It is a basic difference in philosophy.

To the Oriental mind, the greatest indication of affection is to free the dear one to do that which he wants to do. Too often in the West our conception of affection is to bind a young loved one hopelessly to our purpose. We incline toward being broken-hearted, disillusioned, or in some way afflicted, if that individual ever attempts to break those bonds. We feel that we own our children.

Of course, if we were asked the simple question, "Do you own your son?" we would vigorously deny holding such thought, but in our hearts we believe that we prove devotion by holding on to our children. So common is this state of affairs that the object of the devotion very often feels he is loved because he is bound. He expects it, and even demands it. If his parents suddenly became impersonal, he would assume they no longer cared for him.

It is next to impossible for us to appreciate an entirely different outlook. Yet if we examine into our way of life, we realize that the consequences of love which holds, binds, and limits, are not very good. It may be gratifying to our emotional sensibilities; it is love that may satisfy certain selfish and personal longings within ourselves; but affection which limits the freedom of consciousness of another seldom produces permanent good. More often it results in heartaches which develop into a fixed psychological pathology.

We of the Western world accomplish little toward happy relationships be-

tween human beings. Our friendships go bad. Our homes are seldom united. Because our children no longer venerate us we are unhappy. And constantly we are made unhappy by various circumstances arising within our domestic affairs, and nearly all these forms of unhappiness are based upon our interpretation of emotions. So long as our regard for another person limits that other person, we will be unhappy. Because those we limit will either rebel sometime, or else will be destroyed as individuals and become hopeless failures in life. It is hard for those who feel that the home is an institution to bind its members together to recognize that blood is not bondage. Having interpreted it that way, we have never known as a people the joy and satisfaction of wholly releasing others for their own destiny.

Superimposed upon our personal emotions in these matters is the religious pattern; we are still broadly influenced by our basic religious convictions. These convictions have not been interpreted to us to emphasize release. Our religion has not taught us to love through release or to release through love. In the East the release point of view is universal.

Since the beginning of Asiatic history young men and women have been called to the religious life as early as their eighth or ninth year. It is as much their way of life as our concept of early entry into public schools is our way of life. At once, the religious idea of release is strongly set in the Hindu consciousness. The Hindu is taught as part of his philosophy that it is his privilege to serve equally the stranger and his own with all the impersonality of which his consciousness is capable. The virtue is in the impersonality of power, as proof of affection. The child expects early release; it is the basis of the deepest affection that the child has for its elders. The power of the parent to do the big thing endears that parent to the child as nothing else can. This point of view is thus bedrocked both in blood tradition and spiritual tradition.



A third influence is that of the teacher, the Master, the Guru. He is not appointed merely because he has successfully completed his course in a theological seminary, an educated perpetuator of a belief. The estate of the Guru in India is entirely dependent upon his own power, upon the aura of influence which he creates by his own consciousness. He lives with his people. If he is of only intermediate attainments he will have a small and comparatively undistinguished following. Where he is elevated in his mystical life to the estate of a great leader, it is because he has become beloved for the things he has done, and not because of the strength of a great ecclesiastical tradition. As he is proved by his own works, his fame increases to the degree that his own understanding becomes more and more obvious to those within the districts and areas in which he functions and works. By the time a religious leader has reached the widespread veneration of the old Guru in the story, he will have been proved beyond any question of doubt as worthy of that veneration. So complete, profound, and great is his consciousness and understanding that a parent would turn a child over to such a teacher as the fulfillment of his greatest and most sacred and secret ambition and aspiration. The parent realizes that in the teacher the child has a friend, a guide, a guardian, a mortal who is infinitely stronger, infinitely wiser, infinitely better than the parent could possibly be. The decision is based in the unselfish love of the parent for the good of the child.

Another very different question has been asked: How could Nadu, the boy, know enough to determine and decide his own life at the age of thirteen?—perhaps later he'd change his mind and then wish he had not been dedicated to the religious life.

In our Western life, we think a man should reach his majority before he makes many weighty decisions. In the meantime they are made cheerfully by those who do not know what he is going to do or be. His own small, still voice becomes smaller and stiller as

under the weight of authority things are decided for him that he should most certainly decide for himself. Under our interpretation it is a part of our responsibility to make decisions important to the future of our child. We feel that we have failed utterly as parents unless we do all the weighty thinking for our children.

We therefore have to realize that environment, tradition, and circumstances form the basis of racial, traditional, and individual points of view of nations and races, and the more thoughtful type of Oriental child is very different from the Occidental child. The average Asiatic boy or girl of middle class respectability does not spend its childhood years playing cops and robbers, does not extrovert with wooden machine guns; does not play baseball or football, does not have the playlife we associate with juvenile years. From the earliest years the play life of a child of the East is related directly to its adult life. It makes believe it is doing the things it is going to do later.

From the time the Indian girl is old enough to walk she plays at cooking, sewing, and cleaning; she would no more engage in our types of child recreation than she would change her caste or religion. Her earliest contacts with the social life of her people are the legends of India, and she remains constantly in the presence of conditioning mental and emotional forces. The same is true of the Indian boy. At the age of eight or nine he is already completely set in his religion of life, his philosophy of life. At nine or ten years of age he can tell you most of the important religious stories of his people. He can tell you the difference between the various sects. He can explain to you his philosophy of life.

It is a question in the West whether immaturity of the child mind makes decision impossible, or whether it is because we keep the child away from mature problems up to the fourteenth and fifteenth year. Since we do not expect the child to make important decisions, we do not present it with important information, we do not render available



to it important factors; and it is a much mooted question whether the child mind is unnourished rather than undeveloped.

By the time the boy in India is twelve or thirteen years old the characteristics of his temperament are reasonably obvious. If you go to such a school as St. Xavier's, where Kipling's *Kim* went, you will find boys studying philosophy, comparative religion, poetry, the classics, all the literature and belles-lettres of Asia—boys of twelve years! And they can give you an intelligent, mature point of view on these subjects. Certainly, that viewpoint is theoretical; it has to be. At the same time, the theory is much more sound than our theory, because it rises out of an educational background in which important things are given first place and where the mind is naturally led to serious considerations.

So there is no exaggeration in a boy of thirteen going to his parents to say, "I have decided and determined to select a religious life." There would be no question that the child has the right to have his decision considered and accepted; he has the full right to select his own career. For the East believes in metempsychosis and reincarnation, holds to the convictions that the child of tender years has probably brought over from his previous existence a wealth of experience which is influencing this youthful decision. Because this is part of a Hindu's religion of life, there would be no questions as to the boy's right to do exactly as Nadu did—in fact, and historically.

The true story of how he made his decision is, he ran out of his parents' home and threw himself into the old man's arms. It was an omen, an indication. The boy did not have to do it; he wanted to do it. The moment he looked into the face of The Guru he knew he was his teacher. This was a circumstance of basic psychological importance in the life of the family, in the life of the community. There was no question as to the boy's right to his decision. This is the Eastern way.

And in the minds of the parents there was no question that they were doing the right thing. Nadu's was the proper



approach to the establishment of a career, and a religious life is a highly honorable career. In transferring authority from themselves to this teacher, the parents simply stepped out of the picture for one very good and simple reason, that nothing can be accomplished by divided authority; the child must know but one leadership. To have divided allegiance was extremely bad, especially as only a biological circumstance influenced that earliest allegiance.

A child must obey its parents in India, but it is the clear duty of the Indian parent never to give an order that should not be obeyed. The parents in India do not use a child to amuse themselves. Nor do they put off the child by innumerable half-thought-out orders arising out of weariness or exasperation. The parent will never give an order not thoroughly thought out to the best of that parent's ability, and the child will never think of disobeying. It is practically unknown for a parent in India to whip a child.

Nadu's father in actual historical fact was a minor official in the government of India, a small town public servant. The mother was a typical Indian woman with the virtues and limitations of her position in society. These two would



not for a moment consider that the child should divide allegiance to them with that due to a learned and utterly wise human being. The child would by necessity love his parents, respect them, submit to their judgment; but if he submitted, and their judgment differed from that of The Guru, an impossible situation would be set up. His veneration both for his parents and for his teacher would be in conflict, and the parents would not know as much as the teacher. In India, when you really decide to put your heart and soul into something, you do it well or you do not do it.

The situation is the one that brought about the trial of Socrates in Athens. The accusation was simply this: the students in his school were taught certain things. When these same students went home to their parents, their parents disagreed and taught them other things; so the teachings of the master and the parents were diametrically opposed. Then the students one day asked Socrates to whom they owed allegiance. The master said simply and quietly, "You owe allegiance to the one who knows the most." That was interpreted as disrespect to the parents, and Socrates was condemned to death. That can happen in the West; it could not happen in the East. It happened in Asia 5000 years ago, and they learned better; it is still happening here and we have not learned better.

In the life story of Nadu in *The Guru* we have a typical example of a viewpoint that while not necessarily universal to Asia, does represent truthfully how an individual of a better type of Eastern mind would make an important decision concerning his own future, proving his affection by basing it in unselfishness and impersonality, the fundamentals of the greatest love it is possible for the human being to have.

Another letter from a reader of the book brings out another point of significance and interest. The story was very beautiful, said the letter, but the consistency of Nadu's complete obedience was hard to swallow.

The Westerner knows little about complete obedience except in army life,

and even there it is accompanied by constant bickering. Probably the real reason behind our tendency to disobey and constantly set up certain mental reservations is lack of confidence; we are not at all sure that the individual giving the orders knows any more about the matter than we do. We have a subconscious conviction that the Western civilization progresses largely by the blind leading the blind, and that by obeying we get ourselves into a worse dilemma than by disobeying. We have also adopted a most peculiar interpretation of what constitutes democracy. Our theory assumes that every individual has the right to do much as he pleases, for every individual is just as good as every other individual. It is a wonderful theory but it ignores one fundamental: that, obviously, in no civilization or democracy are all individuals on the same level of intellect. It is completely impossible. But, informed, uninformed, or misinformed, we feel that we each have a perfect right to stand up and say, "I object," even should the person speaking be Plato himself. Some of our citizens have become so subconsciously imbued with this spirit that they almost daily jump up and say, "I object," and then stand silently by trying to figure out what they are objecting to. They, so to speak, are born in the objective case.

The same letter about the book asks, how can an individual grow, when every decision of life is made for him by someone else?





In the story of *The Guru*, after Nadu becomes the disciple of the old teacher, he accepts the will and word of that teacher without question in all matters. The teacher decides everything. The teacher does this in a very gentle way, but in a way that leaves no doubt that the decision rests with him. If the old Guru should live to be 150 years old, and Nadu was 120, Nadu would still obey. He would obey because this teacher was his teacher, the one who had opened for him the door of the inner world. Nadu might become far greater than his teacher, but the word of his teacher to the end would be his law. Furthermore, his teacher would know how much Nadu knew; and if Nadu finally excelled the old man and became truly greater, then the old man's orders would relate to only little, superficial things that would give Nadu the privilege of obeying without conflict to his own greater knowledge. The Guru would never limit his disciple. He might maintain a certain sense of his importance to Nadu, for Nadu's own sake; because the younger man would not be happy if he could not serve his teacher. That would be his way of bringing his offering. If the teacher should say, you can no longer serve me, then it would be Nadu, and not the teacher, who would suffer.

So the relationship goes on, but it is founded upon the teacher's knowledge of the superiority beyond doubt of the master over his disciple. In that superiority lies the power of Indian obedience. It is not obedience to the master, but obedience of the Law through the master. That is taught to the disciple early. He is also taught that in obeying an individual he is learning to obey Nature; he is learning to occupy a position which no human being can change, and that is, throughout existence we are surrounded by inevitables that we must obey—regardless of the exaggeration of our own egos. In this Universe obedience is the law. We would like to think of obeying Nature, and disobeying the personal experience which Nature produces. This is an inconsistency.

Still another letter said its writer could accept everything in the book except the old master picking Nadu a wife, without telling Nadu. Wasn't this carrying a virtue beyond the mortal state?

Several letters raised this question. One said that it was perfectly beautiful, but it certainly would not work.

But it did work. And to Nadu it was the reasonable thing, the only proper thing to do; because Nadu did not know as much of himself as the old master knew about him. The old master knew what Nadu needed. Nadu only knew what he wanted. Now, Nadu wanted what he needed. That was his position as a disciple. It would thus have been utterly unthinkable that in his path of discipleship he would in any respect resent that which he needed. He was working toward a definite and particular end. He wanted to be a priest of the mysteries of his God. He wanted to know the answers to the great questions of life, and he knew that only an absolute and complete discipline would make this possible; therefore, he was perfectly happy that the discipline should be in effect in every department of his life. The Guru arranged the responsibilities of his life for the good of the boy himself, and it so proved in this particular instance. It worked out exactly as the old man had known that it would work. It could not fail, because all the elements involved were in perfect sympathy with each other.

In our Western way of life we love the idea of making decisions, even if they are bad ones. We cherish the right to do as we please. We would of course like to have our decisions just and intelligent and honest, but a decision that is all those things is not a decision at all; it is obedience. When you want to agree with the fact, and when you do agree with the fact, you are obeying. In deciding, the only decision you make is the decision to obey. That is exactly what Nadu did.

Because he had learned much more of the mystery of life than the Occidental is aware of, Nadu's actions seem incredible to us. We cannot comprehend



such a way of life, nor conceive affection, veneration, and respect upon such an attenuated level.

Considering further the issue, how does Nadu grow in his own strength by obeying someone else, by not making decisions, by permitting his life to be completely dominated by another person? Well, think about this for a moment. What is life, finally? Life is use. Everything in life is use. A good life is one that uses well, a bad life is one that abuses. In all parts of our life the great problem is use, not decision. Many things come into our hands, many opportunities come every day, many new patterns of experience are set up every day; but the problem is the problem of use. What shall we do with that which is at hand! Use is the release of universal values through us, and our highest goal is to use these things as they should be used for the greatest good of all.

We do not know even how to make this decision. We do not know what the greatest good is; and we have been so busy accumulating things that we have never thought of learning how to use them. We consider success as the attainment of things, rather than learning the use of them. And again, what is use, really? Use is the delicate process of giving up something. To use it we must let go of it. We must see it flowing forth from us into a larger world.

The money we keep in our pocket is not used; spending is using; in the disposing of what we have, that is use. The more we hold on to it the less is its value, in resemblance to the talents that were buried in the earth.

So all use is release; it is letting go—sending energy, thought, or power out of our consciousness with a blessing into the world which needs it. It is a release of something in us and through us, and that is almost in parallel with the parents of Nadu letting him go off with the holy man. Consequently, because Nadu obeyed does not mean that Nadu is a hopelessly negative factor in the hands of someone else. The Guru was constantly selecting a place for

Nadu; but Nadu had to do the work himself. He had to release through his own life the wisdom he had gained. The only thing the Master did was to set up a pattern by which Nadu would be confronted with the lesson he needed to learn. So, instead of setting up patterns himself, which might be wrong and waiting thirty or forty years before he finally came to do the thing he should have done in the first place; and so because he had dedicated his life to the spiritual quest, the master placed him immediately in the environment where the lesson would be learned.

Nadu had to make his own decisions; if those decisions were dominated in a benign way by the old master, it was he who helped Nadu to save time and life. Nadu did not become weak; obedience is not weakness; it takes more strength to obey than to disobey. It takes more power in the self, and a greater and stronger self, to accept and obey than to continue a program of rugged individualism. It is power of a more subtle order, but by it the individual draws ever nearer to that final state of illumination in which he realizes that he was created to obey.

When man stands in the presence of the final, infinite power of life which he is seeking, he is not going to tell that power what to do. He is going to bow humbly and reverently before it, and say, "I serve."

And so it is well to begin early. Self-will disappears from the consciousness of the individual to the degree that divine will is released through him; and all human creatures and all Nature, even to the stars, are servants, not masters. They are masters of that which is less than themselves, but servants to that which is greater.

In time, the book indicates, Nadu will have his disciple, and will carry on obeying the Law and being obeyed by others who are seeking the Law. The beginning of discipline is to obey, this in the thought of the East, is a perfectly happy state. There is no getting off in a corner for a post mortem on the teaching of the master with the decision, "Well, I had better humor the old





chap." It does not work that way. The Oriental disciple is completely grateful that through this wiser one he is permitted to share in wisdom. No sacrifice is too great, although there is no sense of duty. The disciple knows of nothing more to be desired than that he should pour forth his dearest affection toward the source of his enlightenment. It is a point of view solidly based in the conviction that of all things in the world that are important, Truth is the most important. And that the source by which he may hope for a contact with Truth is so spiritually sublime that beyond question he should adore it, venerate it, and in the simple gesture of service find the fullest expression of his own quest for Truth. The mind does not argue; there is no fluttering back and forth from one school to another. Instead, the East is gently and tenderly grateful, ever seeking means of expressing that gratefulness in some simple service. In the story, the disciple has the special privilege of braiding his master's hair; if this is childlike, it is also utterly profound in the way of Eastern mysticism. We are too grown up to understand it, too grown up in sophistication; but not in wisdom. We have need for the realization that wisdom is always simple and gentle. And that the problem of obedience is hard. We revolt against it by tradition, and so long as we revolt, it is not for us. Somewhere along the way we may wake up to the realization that it is

better to obey, though it is hard. That is exactly why there is no disobedience in the East. Obedience is chosen as infinitely the more difficult way.

Another delicate question has been asked: Suppose we find someone in the Western world that we think might be wise enough to help us along the way; to what degree is the Western student to be obedient, and how far can he afford to be obedient without being victimized and discovering that his idol has feet of clay?

The point is a subtle one in Eastern mysticism. It is not important whether or not the idol has feet of clay. For you do not obey to honor the teacher, but to discipline yourself. He is not the one who will get stronger because of your obeying, you are the one. If he accepts your obedience as a personal tribute, he is on top of fool's mountain. What you obey may be worthy or entirely unworthy of veneration, as a primitive African may venerate a tree that has been carved in the likeness of a human skull. The virtue is not in the object of the veneration; it is in the power to venerate in yourself. You are the one who grows by obedience, not the teacher, as you discipline yourself to the acceptance of Universal Law—which we are all magnificently disobeying, and that is why we are in trouble.

It is therefore not in question whether you can be disillusioned; there is no reason why you should have illusions. Of all illusions none is more expensive than to believe that human beings are divine—at least in manifestation. There is potentially a power within all creatures that is divine; but all human beings are here because they share common faults. Obedience is learned through obeying. But it is obedience, not obeying, that is the substance and essence of the problem. If your own attitude is right you will not be hurt, because if your attitude is right you cannot be hurt. So the problem of obedience has nothing to do with giving allegiance to another, but is in giving strength to yourself, strength that holds the greatest power it is possible to gain.



Among interesting comments on the book was this one, from one who had lived in the Orient for some time:

"How was it that in the process of his education the Guru took Nadu to a Mohammedan teacher. That wouldn't seem very much like a Hindu—with all we've been told of one not being able to break bread with one of another caste, and that sort of thing. Why did he take the disciple to this teacher, who belonged to a different faith?"

Study India carefully and you will realize that in the great religious orders of India there is no caste. Caste belongs basically to the laity. It is emphasized in certain creedal religions of India, certainly, in the popular faiths, the popular overtones, but among the Sadus, the Mystics, the Saints—those who give their lives to meditation—it would be inconceivable that caste should dominate anything.

The reason why the Guru had the long-range vision to bring Nadu to the house of Pundit Ibn Bakhr, was because this Mohammedan represented the sister faith of the country, nearly half of the population of India with which the boy would have to work as a man. The old Guru had long known that in time the great strength of India would lie in the minds of those who could bridge the chasm of the faiths; and because the work of The Guru, or Teacher, is one of mystical union it should certainly be present in the life of the boy as an experience.

It is a simple example of how in all probability Nadu and his parents could have come into conflict. The parents would not have wanted Nadu of his own account to go to a Mohammedan. But because the Guru wanted it, it was all right. There was no question. And because the parents were not present to make a dismal parental scene the boy was not forced to disobey his parents—which was also unthinkable. The situation was planned, everything in perfect order.

In Asia, in the years to come, the problem of the Moslem must be faced. The Hindu outnumbers the Moslem, therefore the burden of the solution lies

within him. Power is responsibility, and not opportunity, unless responsibility is considered as the supreme opportunity.

Nadu was taken to the house of Pundit Ibn Bakhr and instructed by a gentle and honorable man. The true Hindu is well aware of the problems that face his country; he is perfectly conscious of the part that Europe and even America must play in the formation of India of the future. It would be a very unenlightened mystic in India who today would ignore the challenge of the West. The challenge was met by The Guru in the case of Nadu. The real Nadu, when I knew him, not only spoke four languages beside his native language, but he had two degrees, M. A., Ph. D., and was getting his M. D. in an English university. Prejudice of race belongs to the level of those who want to be helped; there is no place for it in the life of holy men. So the education of Nadu was conceived on a basis that would help to build a bridge between the East and West. Internationalism is far more advanced today than it was when the old Guru was teaching under his broken arch, but all plans were made even then with the greatest care.

After Nadu had completed his education in the theoretical, his problem was changing theory into practice. It is not hard to be obedient in some retreat, some quiet samadhi in the hills; it is not hard when surrounded by disciples and the beauties of nature, and the divine aura of the holy master himself. This condition of fledgling in the nest, in a position of protection, is the type of situation the Western mystic longs for. He thinks all would be well if he could only get away to a hermitage in the hills where others of his kind gather. And yet, there is where weakness could easily come, where the individual is away from his world and from the state of usefulness. The need was not for the disciples with the teacher to teach each other, they were all students together of one who knew; it was a blessed privilege to be there and with the master, something to cherish and include in their prayers to the end



of their lives; but it was not solutional of anything. And so it is the law of the Sadus, of all holy people, that after a certain time devoted to the theory of philosophy it is necessary to go out into the world and use it. It is necessary for the East Indian to pay his debt to karma. It is necessary for him to prove that philosophy fulfills life and does not evade life. Dominated by that law, which is the law of the Vedas, the man born in this world is in debt until he himself becomes a father. He who accepts certain privileges in life and does not in turn bestow those privileges is not a good householder. And so, for a length of time, for twenty years or twenty-five years, the disciple goes out into the world and uses his philosophy and strengthens himself. Only then is he ready to go on to the experience of the deeper mysteries, because those mysteries unfold only to those who have lived, who have felt, experienced, and served; who have come close to the masses of humanity itself in their simple, daily life.

When Nadu set out with the education he had gained, he went without complaint; he knew it was right for him; he knew it by tradition. On the day he went to the master to study, he knew he would leave him sometime and go back to the world, and that some disciples went out into the world and never came back to the master. The world captured them; some become rich and powerful; and then they did not want to give up their palaces and take

up the open road and staff of the mendicant. Only those who were really dedicated to the religious life could go through years of temptation in perfect obedience to the Law. The place for Nadu in the world selected by The Guru was one suited to the education and knowledge given him so that he might prove his merit by work, always with the overtone that greater knowledge engenders better service.

The book creates the character of Maharaja Rama of Dharabad to impersonate some one important in recent Indian life. Maharaja Rama is a composite person, but strongly derived from a Gaekwar who was one of the most enlightened of Indian political leaders. This Gaekwar was the patron of all things that would improve the condition of his people. The Gaekwar was himself a shepherd boy before he went to school. He became everything that the Brahman priests who taught him hoped he would be, an enlightened leader, a generous leader, a man of great power and great wealth. This Gaekwar visited America a few years before his death. He was a great potentate and in the State of Baroda, which we can say, roughly, corresponds with the State of California in population, ninety-eight percent of the people are literate; it has medical schools for educating young men and women, dental colleges, automobile libraries that travel through the hills with books; it has beautiful boulevards and paved streets, parks for the use of the people, and a large part of the palace grounds reserved for the people for picnics and festivals. Everything has been done to help the people of Baroda through the kindly, generous understanding of one of its greatest princes, this great Gaekwar. His son is at this time carrying on his father's work in the same spirit and understanding. It is a model state in the Indian Empire.

Maharaja Rama of the book thus represents the spirit of true Indian leadership, a leadership that really does exist, although unfortunately it is not universal among Indian states. It is under the leadership of the progressive







Maharaja Rama that Nadu, as a young doctor, fulfills the career he was created to fulfill and takes on the various problems of life.

He becomes the father of the two children who pay the karma of the two parents, and so both the young doctor and his wife meet that law, with the doctor's son and the wife's daughter to fulfill the debt of each. And these children are brought up in the way of their parents, with the same understanding, with the same realization, introducing the same problem we had before—how could these two people give up these children, send them to their masters? This is answered by the lives of the two people themselves. They had obeyed. And if each one of them had been separately asked, "What do you wish more than anything else that could happen to your children?" They would have answered, "That they might find the light and truth that we have found."

It would not be a matter of sacrifice, but a deep internal hope that these two children might be so favored, might have the same privilege, might have the same abiding peace in life that has come to those who have taken the mystic path to realization.

Now, The Guru himself was a most interesting and extraordinary character, a man whose life is hard for us to reconcile with our mental attitude of the Western world. When I met him, one of the first things I tried to find out was his age, which is rather meaningful in our hemisphere. He was very advanced

in years, that was obvious; but there was about him the complete sense of youth. I have tried to convey in the story that he was the kind of person who was intensely loveable to the young. Children adored him. He had a delightful and ever abiding sense of humor, and this I have tried to bring out in the book in a series of small episodes, particularly the one in which the young prince comes to study with him and his valet is accepted instead. This was quite typical of the old man's way of life. There was in his eye constantly a little darting fire of happiness which was framed by old-fashioned, square spectacles, which were kept with almost sanctimonious precision in an old metal spectacle case. The Guru, from the information I could secure, must have been of a most advanced age. The boy, Nadu, said that his father when a boy had known of this Guru; the old man had occupied precisely the same position of veneration nearly fifty years before; and, after discussing the matter with others, by appearance his age fifty years ago was apparently the same as now. Then, we were able to trace back in the tradition of the people, two or three generations of memory; and always they had known The Guru. Now, of course, in the Western world we have doubts concerning these things, but I think it would be safe to say at the time I knew him he was more than a hundred years old, perhaps considerably older.

He thought nothing of walking a hundred mile pilgrimage. He did not walk for exercise but because he enjoyed seeing things along the countryside. He wanted to know how his neighbors were getting along, whether the crops were good. They all knew him, everyone knew him; each one was like a child of his own.

This old man had been a teacher of teachers, he had many an illustrious disciple, and at the time I knew him his personal group of disciples numbered about 60,000. They were scattered throughout Asia and a number were in Europe and America. He communicated with them by extra-sensory means only. He had certain hours, as I have ex-



plained in the book, when he listened by some mental shortwave for any message that might be coming through from a disciple in any part of the world who needed to communicate with him in regard to any matter of importance. He spoke no English, but he spoke all his native dialects, and was vastly learned in Sanskrit. In the story, I have eliminated the necessity of an interpreter to simplify the tale; yet while he did not speak English he had a complete viewpoint on the social, economic, and industrial life of the Western people. He knew just about as much about our way of life as about his own. This was an indictment of our ignorance of his way of life, because he represented a universally learned mind.

He lived in great simplicity, either at his Ashram, which I have put in the story, which is in Northern India not far from the old city of Dacca, or in the various houses of his order. This old man traveled about, constantly learning. He was learning every day, and he never learned as much as when he was teaching. His consciousness was constantly unfolding, he was constantly enriching himself; and those living around him lived in the presence of one of the most beautiful examples of life fulfilling itself nobly, simply, and gently. He was a magnificent character. Those who did not understand respected him; always they were proud to have him as a friend.

This old man used many metaphysical means in pointing out lessons relating to the philosophy of his people. A number of letters have asked why certain miracles appeared in the story, or how or why these miracles could be, how philosophy and miracles could work together. Also, the reason why certain things were performed the way they were performed.

The story of Nadu's visit to the mountains to see the celebration, Kali, is an experience borrowed from one of Nadu's relatives who had the experience. Nadu was to go, and will go sometime; but the experience happened to one of his family, and I used the story of the miracle of Kali as a simple example of

something so deeply set in Indian consciousness that it is forever there as an overtone. You go to India, and if you talk to any cultured Indian he can tell you stories of miracles he has seen. They are a part of the psychology of the people; and for that reason I endeavored to insert them in the book without in any way making them spectacular or unreasonable. The viewpoint is that the miracle is merely a natural fact; that there is nothing more remarkable about a miracle than about the beating of the heart, or the growing of a plant, or anything that happens in life. Everything is a miracle, if we want to look at it that way. If we want to think in terms of miracles, there is no greater one than that we ourselves exist!

The Indian mind is not inclined to view the miracle as a cause of vast excitement, speculation, and wonder. The miracle is simply the working of the Law, the use and control of Universal force in order to achieve certain lessons concerning Universal Law. The miracles The Guru performed with his disciples are all miracles which the disciples themselves have attested to; they are things which these disciples themselves have known.

In the story, one of the earliest miracles performed was the one involving the Dutch merchant. In my files in the office I have the photographs of this Dutch merchant and his family. The thing happened exactly as I have told it. Because this merchant had been for years a disciple of the old master he understood the simple facts of the problem: that wherever it is possible for wisdom, understanding, and respect to function, the old Master is there to serve his disciple in his necessity—just as completely as the disciple serves the master. The joy of The Guru was to be the father of his spiritual child, who could turn to him as any child would turn to an enlightened parent. The method used was rather interesting. In order to accomplish this task the Dutch merchant told me, "I was extremely agitated and vastly worried by the child's sickness, and not being an advanced student I did not know how I could send the thought



of my mental need to The Guru. Then I remembered something the old master had told me. How I remembered it I do not know, but I did remember it." The Guru had said to his disciples: "If you are trying to think an abstract thought, and that thought is formless, it is very hard for you to visualize formlessness. It is difficult for you to make a clear picture of it in your own mind, and your own clarity is the basis of the telepathy of the thought. The more clear your thought the more certain it is of being transmitted. Therefore, if you cannot send thoughts, you can send words, because words have forms; you know what they look like. Words have thoughts locked in them, and someone else can unlock them and take them out. If then, your abstract thoughts are not strong enough, send the picture in word form. You can visualize the words. You can transmit them almost as you would in television."

So the Dutch merchant wrote out his need. Then he burned the writing, for he had done the only thing needed to visualize his need. And his call reached The Guru in the form he visualized it, words written on a piece of paper.

The old master had told him to perform that kind of experiment in time of emergency, because emotional stress at such a time might make difficult a more direct means of communication.

The miracle of The Guru transforming the little squirrel into a bird had been performed by the Master in Calcutta before a group of his disciples only six days before I met the old man. This experiment involved a principle entirely different from communication of thought; it was concerned with the principle of the vital center of life, the vortices at the core of things. The Guru knew the squirrel is a rate of vibration; he knew also that evolution is the speeding up of vibration. And conversely, devolution is the slowing down of vibration. He knew that the changes that come in form over periods of ages are brought about in the vibratory core at the root of this form. So, his experiment was simply to reveal by the power of conscious effort and his own will



how it was possible to change temporarily the rate of vibration in the heart of the little creature. This change would instantly transform the outer atoms into the semblance of that inner vibratory core, because the atomic form must meet the vibratory rate of that center which holds them together. In the instant of vibration change, the quality of the atom falls away like a little powder, and immediately out of space other atoms are drawn, reorganizing and reconstructing the form into the semblance of the new vibratory vortex. It was a type of experiment he performed a number of times in an effort to reveal the key to certain laws of life.

The same principle was used, according to The Guru's explanation, when he was able to materialize and push Nadu off the path as he was about to step on the adder. He did it by the dematerialization of certain centers of power; he sent his thought, built around that thought a temporary form, gave the warning, then returned. Many times the disciples had occasion to see this experiment; and they saw the effect upon the material body of the teacher. He would be instructing others when suddenly he would make a projection by will; and the disciples would know immediately what he was doing by the change that came over his personality.

The miracles were brought into the story for only one purpose, as a reminder to the Western world of the simplicity and directness of method, and the possibility of the control of universal energy. This is the supreme work of the physical attainment of yoga, that the individual shall control nature. He only uses that control for one of two purposes; to instruct others, or to bring about circumstances that are necessary for the good of all. He understands



that others have to have the knowledge and power to do these things; it is not conveyed by a special technic, but is the natural result of the unfoldment of consciousness through obedience to self. As the person apparently becomes less powerful through simple obedience he becomes more powerful in his control over the real values of life.

In Asia, in the last 300 years of contact with Europe, there has been a constant effort on the part of the missionaries, government officials, and others in various walks of life, to undermine the East Indian belief in the reality of the Masters. The only effect produced has been within a small group of neo-intellectuals. The East Indian's belief is unshaken in the Great Ones who live in their mysterious temple beyond the mountain, the great belt of Himavat, the symbol of the boundaries of the mortal world. They do not think of the area geographically, but philosophically. Far beyond the boundaries of the great mountains lie the Universals of life. These mountains are the homes of the gods, the dwelling place of the Great Ones of the world. In the mountains are the retreats and rest houses where the sannyasins and saints and mystics go for meditation. This journey out into the mountain is a symbolical journey, but has its literal counterpart in pilgrimage.

In the story of *The Guru* is another character, the Lord of Lords, the mysterious Brother, the mysterious Master, the Great One, the Master in the Secret House. The Lord of Lords is real. At the feast of Allahabad the Lord of Lords is there. I have seen the place where he sat, a strange Unknown who is the very substance of India and the source of one of its strongest mystical forces. Strange, intangible, abstract beings play a vital part in the secret schools of Asia, in the Mystery Schools. They are real, but a people strangely aloof and apart. Where they come from no one knows, who they are no one knows. Their retreats are unknown, except to those they call unto themselves. But they do call, and the disciples do

go. They have gone since the beginning and will go to the end.

The character of the Lord of Lords is symbolical of the hierarchy that lies behind these wandering saints, these masters with their innumerable little schools. They wander in the pleasant valleys and along the dusty roads from the Vale of Kashmiri to the old Island of Ceylon. All India is serving these Mysterious Ones—they are almost a fable, but not quite. They are the ones who tie the mystical teachers together. They are the Masters of the Masters. Each Guru has his spiritual master, and when the disciple reaches a certain degree of development the teacher turns the disciple over to the next degree higher, as is explained in the life story of Nadu.

One other question I would like to answer; it is a question that came in the mail. "Why, oh, why do we not have something like that here? Why cannot we have that type of understanding in our Western world? Why must it be on the other side of the earth?"

We can have it here; but we can only have it here if we bring it about by our own way of life. We can have it when we respect gentleness and know its strength; we can have it when we love beauty as much as we now love gain; we can have anything we want just as soon as we want it; but in order to have it we must want it more than we want the absence of it.

There is no reason why the Eastern way of life cannot come to the Western world; but it cannot come until the West has experienced values. We have not suffered enough. We are not old enough. We are not wise enough to be tired of the small, petty things that make up our way of life.

We have not as yet had enough enemies to be tired of having enemies. We have not as yet had enough pain to be weary of pain. We have not had enough adversity to really seek solution. We have not had enough age as a people to exhaust erroneous solutions; there are still a thousand wrong things we can try, and we are dedicated to the effort.



There are individuals who are beginning to see these things and understand them. And there will be more with the coming of a greater contact between the East and West. With progress toward world unity we will have freer intercourse with Asia's ideals, will learn something of their beauty and gentleness. We can bring these spiritual things to us, but not while within ourselves we are constantly in strife and discord.

I asked the old Guru why he did not come here and give his teachings. He shook his head with its eleven feet of hair, and he said, "I cannot; it would be useless. I could not live there, I could not help them."

People can grow only in themselves through beauty; and when they have reached a reasonable degree and have a foundation strong enough to sustain a spiritual life, then that spiritual life comes to them. But they have to desire it more than anything in the world.

The only way we can learn that lesson is through pain. It is only when everything else fails that we desire this spiritual life. When we are ready the old Schools will come here, because they have always been waiting and always will be; but the disciple and student must first choose his Master, he must

run out of his house and jump into the arms of Wisdom. We have not done that. Nadu did it when he was 13 years old. America is not yet 13 years old. For we have not learned to do what Nadu did.

We have not had the background and training to cause us to rush forth in joyous obedience to take up the Law. We will learn, we will grow, and the East will learn things from us. The Guru sent Nadu to a Western school. Each type of institution has something for the other.

The great cry goes up, "Why do we not have these mystic schools in the West?" We will; but only when the love of Truth is man's great devotion. That is coming, forced on by necessity, pressed on by inevitables. Our present task is to accept the experience that is coming now, and try to find it in the lesson that brings Truth closer. By so doing we will hasten the day when the great Teachers can come and live among us, and bring us Wisdom as they have brought wisdom and peace to the mystics of India.

So The Guru's last message was, "Be practical." That message, as I have told you, is his message to America—to be practical. To realize that beauty, truth, wisdom, gentleness and obedience are the truly practical things.

(A PUBLIC LECTURE BY MANLY PALMER HALL.  
Suggested reading: THE GURU; SELF-UNFOLDMENT)





## The Wheel of Orffyreus

ALTHOUGH countless inventors have attempted to perfect self moving motors with the aid of weights and other devices, the subject of perpetual motion remains to this day wholly mysterious.

King Charles I of England on one occasion viewed the self-moving wheel of the Marquis of Worcester. The wheel was set up in the yard of the Tower of London and the king and most of the court were present. The great wheel was fourteen feet in diameter, and within it were forty weights of fifty pounds each. These weights shifted their center of balance as the wheel revolved, the falling weights causing the wheel to turn.

But the most celebrated of the masters of perpetual motion was Johann Bessler, who called himself Orffyreus, and it is said that the secret of perpetual motion died with him.

He was born in 1680, studied medicine, painting, and mechanics; and he exhibited his first self-moving wheel in 1712. Three years later he completed a wheel of considerable size, which, according to the written testimony of many learned men, was not moved by any outward agent.

The wheel turned upon a heavy wooden axle supported by massive up-rights. The inventor claimed that it would continue to turn until it wore through the axle tree. It was necessary only to start the wheel and it would rotate indefinitely. The wheel of Orffyreus was not a toy; when ropes were attached to the axle heavy weights were lifted without any perceptible effect upon the speed of the wheel's rotation.

In 1715 the experiments of Orffyreus came to the attention of the scholarly Prince of Hesse-Cassel. He invited Orffyreus to his estates, where he remained for two years preparing his masterpiece the world's most spectacular example of perpetual motion.

Orffyreus' last wheel was 12 feet in diameter and 14 inches in thickness, constructed of wood. The inner workings of the wheel were concealed by the coverings of its sides. In a sealed chamber of an old tower it creaked on its ancient axle hour after hour, moved by a force that still remains unknown to science. It rotated without stopping or diminishing in speed from November, 1717, until May, 1718. It was examined by a commission of the leading scientists of the day, who certified that "nothing from without the wheel in the least contributed to its motion." Among those who became interested in the wheel was Sir Isaac Newton whose knowledge of gravity was of little assistance in detecting the baffling source of impetus.

The learned men of his day, unable to solve the mystery of the wheel, attacked Orffyreus as an impostor and a quack. At the same time, they tried to steal the secret by bribing the servants and breaking into his laboratory.

Orffyreus had hoped that his perpetual motion machine would bring him wealth, honor, and position; the strange invention brought him only misfortune and humiliation. At last, in a fit of anger, he picked up an axe and smashed the wheel. So completely did he destroy his invention that even the most skilled mechanics could not reassemble the parts.

In 1719 Orffyreus printed a book called, "The Triumph of Perpetual Motion," in which he offered his invention for sale. The book describes his wheel in detail and contains numerous illustrations and figures—the book contains everything but the secret itself.

Embittered and disillusioned, Orffyreus died in 1745 without revealing to any other person the secret of his wheel. Thus, because of the stupidity of jealous savants, the modern world may have lost the secret of perpetual motion.



## Psychopolitic: *Providing a Pattern for Permanent Peace*

### PART THREE—IS THERE A PLAN FOR PERMANENT PEACE?

**D**URING the first World War the term shell-shock came into general usage to describe the nervous demoralization of men under combat stress. It was assumed, at that time, that the nervous system was deranged by the actual concussion which the men experienced in close proximity to the discharge of heavy artillery and the explosion of shells. Research carried on in the twenty year period which followed resulted in a complete change of viewpoint. It is now accepted that the psychic demoralization which occurs under fire is not due to outside causes, but to an internal demoralization born out of basic psychic disturbances within the individual.

Once again, we thus find evidence of the truth of one of mankind's oldest philosophical doctrines: That strength and weakness are inherent, and are not dependent upon environmental circumstances.

Men who crack up on the battlefield are victims of their own internal weakness under the personality confusion which is especially evident in modern civilization. They lack a solid foundation of internal strength through conviction. A variety of circumstances contribute to this personal soul poverty. That part of our life which is tangible is sustained and made endurable by overtones that are intangible. When these intangibles are present they preserve the personality from the force of external shock. When they are not present the personality collapses, contributes chaos to the nervous system.

The greatest omission in our modern way of life has been our failure to convey intangibles to the people. Religion, as the science specially concerned with intangibles, has been gravely at fault.

The churches, fallen into theological bickerings, have substituted creedal limitations for spiritual education. Our colleges and universities have given little if any attention to the human need for intangibles; they have supplied nothing which a man's spiritual nature can cling to while he is in a foxhole. Our commercial and industrial systems which, as teachers and examples influence the greatest number, have discouraged idealistic thinking, and have penalized those who attempt to live according to their highest convictions. And so, in the face of a great war, when man's inner strength means the most to him, that strength is lacking in many of our soldiers. And the American home furthermore, as the last stronghold of our idealism, is in a sorry state of confusion and mismanagement. It is the weakness of our personal lives and not the concussion of the enemies' bombs that is responsible for the malady which has been misnamed shell shock.

A diagnosis is not of course a cure, but it is important for the existing situation to be given wide and general consideration. The government is instituting an elaborate setup to reclaim demoralized men; it should remain a permanent part of the government. Its functions will be just as necessary in the postwar world, in the larger task of reclaiming all victims of a materialistic civilization. Nervous demoralization will remain as an acute cause of internal national weakness until the underlying causes are clearly known and corrected.

The war has brought to light a condition which has been growing worse over a period of at least fifty intensive years. In England, Madame Freud has set up a clinic to reclaim shell-shocked children,



bewildered victims of a reign of terror which has affected millions of young lives. Some of the children who come to Madame Freud are in such condition that the sound made by a marble dropped on a table top will send them into convulsions. It is necessary to re-educate these children in the symbolical significance of sound. This is difficult, for many of these little ones were born immediately before the war or since its beginnings, and they have no knowledge of sound except as a symbol of terror. The obligation to bring such children, and men and women, back again as useful, normal citizens can not be ignored; it goes to the very roots of our entire way of life.

We have not realized up to the present time that war is only one way of producing individuals who are nervous, emotionally exhausted, demoralized. Our competitive way of living is just as surely producing them constantly in times of so-called peace. There is very little peace or composure in the life of the average person. Practically all of us live beyond the strength of our nervous organism. Our need is for a developed program—one which will receive its impulse from this war—and it should be permanent, functioning as part of our national life just so long as our way of living continues to be acutely detrimental to the personality and integrity of our people. This is an important consideration; it is a very necessary part of any program to keep a world of the future in step with the progress of civilization.

For twenty-five years I have tried to bring home to the public mind how practicable is the idealistic conception of life. Attacks have been constant, and on one ground: Idealism is impractical, for in our way of life there is no reward for idealism; and, according to our way of life, there is no definite or practical way to transform our present state into an idealistic state. Any attempt to teach a philosophy of ideals is branded as seeking Utopia, something impossibly inconsistent with reality.

We have not yet learned that an ideal is the one thing most completely real.

Man can accomplish anything he wills to accomplish. Unfortunately, up to the present time successful continuity of will power has been that directed toward destructive ends. The great troubles of the world have been caused by certain men having the will for power and the will to power. Consider the situation in Germany prior to the rise of Adolph Hitler. While Hitler was still an unknown radical, a person carrying no political weight whatsoever and exposed to world ridicule, he was asked how he regarded it as possible to take an unarmed Germany, disorganized economically and politically, lacking many of the essential sinews of success, and surrounded by antagonistic nations, all well armed and all ready, apparently, to prevent the rearming of Germany, and in this situation practically reconstruct Germany as a military nation—with no more solid foundation upon which to build than political and economic bankruptcy? Hitler said that the rebuilding of Germany was not a matter of the handicaps and obstacles imposed upon this program. Nor was it a matter of building up a vast and practical program for rehabilitation. The primary necessity, and the one indispensable foundation for the reconstruction of Germany, was that the German people unite themselves in one common emotion—the *will* to reconstruction. With nothing but that *will* they could do all; with everything but without that *will*, they could do nothing.

It has always been true that ideas, whether constructive or destructive, if they are sustained by the will of people, can accomplish everything. It is true of the individual; it is true of the collective group.

Idealism is a perfectly practical and workable thing. It is the one necessity in the pattern of progress.

It is possible for us to build a permanent democracy that can survive for all time, if our desire to accomplish this is sufficiently strong, and we sacrifice to it less important considerations. If we are not willing to make this sacrifice, then we have no reason to blame Providence if our policies do not go right.



We have no right to believe we are the victims of any injustice, if we have not within ourselves the courage to maintain justice. It is only through principle and sacrifice that we can build a practical working idealism.

It may be pointed out that with profound changes in his way of life the average person is not likely to fail in accomplishing this end. If he does not make them, he will suffer for the consequences of his own indecision or his wrong decision. The reward of right decision will be peace and security; the reward for weakness or wrong decision will be war, to the end of time. We can have our choice.

We can not have our cake and eat it too. We must decide the way we want to go; and having decided that way, we must sustain it; and support it with all that is in us.

We must begin promptly by educating our people in the basic principles of an enduring peace and an enduring civilization. In the last fifty years an important trend has developed in human thought, one that originated in philosophy. I speak of psychology. It has been developing from an art to a science. This important branch of human thinking and human knowledge points out *why* we act the way we do. We have begun to realize the origin of our own impulses, for the first time in our intellectual history. Psychology shows us that it is not necessary for us to act the way we do, simply because we feel like acting that way. Psychology can end forever that lackadaisical answer with which bad dispositions defend themselves, that magnificent platitude: "I can't help it." There's nothing that can't be helped.

Any individual is now in a position to determine the degree to which his personality is conditioned by externals. And he can know that all the impulses that move through him do not necessarily originate either in God or in the spirit, but can have their origination in any of a number of different localities, including his environment, his home life, and his liver. Dr. Samuel Johnson



long ago pointed out that a large percentage of human tyranny originated from green bile in some individual's system. But we have continued to regard these impulses as magnificent cosmic urges. Theologians blame them on the devil. The devil, we now realize, is very largely a creature of abnormal psychology, and the impulses do not come from space or chaos, but merely from the average person's innate selfishness. In other words, we are on the threshold of potentially becoming educated.

A man is educated when he knows about himself and how he functions, and why he functions as he does. Psychology has much to learn, because it must be and is administered by human beings within whom the fallibility content is still considerable, but it has a lot to offer. It will have even more to offer when it gets off that low hill which has been called 'fool's mountain' upon which nearly all enterprises seat themselves for a time. The 'fool's mountain' of science has been materialism—the belief in the sovereign dignity of unbelief.

Materialistic belief must go. Psychologists must realize that there are great things beyond their comprehension. That there are truths beyond the mind. That there are laws in Nature beyond the intellect. And that there is something deeper in the human being than his libido.



The required change will come in the course of time. But, meanwhile, much can be done; a great emergency always brings great opportunities. If we fail to take advantage of opportunity, it will pass on to other peoples and other times, and we will end in that common graveyard of oblivion which swallows up those who have failed the challenge of their time.

The materialistic geopolitic of Bismark and Father Jahn flowed into the metapolitic of the Wagnerian cycle by human experience and experiment. Metapolitic is the romanticism, the knight-errantry of thinking, which has given us Fascism and most of the disquieting political dictatorship ideologies of our time. The wounds caused by them must be outgrown, for the period of the last twenty years is indelibly marked upon our souls and the soul of our race as scar tissue.

When you are working with an individual whose subconscious is loaded with scar tissue, you do not tell him to forget it, nor tell him to go back to the way he lived before. The experience itself has changed him beyond the capacity to go back. The only thing he can do is go forward; he can transmute the bitter experience into an invaluable lesson. Disaster is not overcome by trying to forget it, but by capitalizing its very liability into a greater cultural, spiritual, ethical asset. The individual negates his own scar tissue when he realizes the lesson contained in a disastrous experience and finds in it the substance for a new strength. He does not forget; he blesses the circumstances that once he hated.

The goodness in the experiences of living we can divide into two kinds. One we call innocence, and the other we call virtue. The child is innocent, it has committed no wrong; on the other hand, it has committed no right. To maintain innocence is merely to perpetuate ignorance. Virtue is an entirely different thing. Virtue is strength arising from experience. It is integrity resulting from mistakes. It is in the realization of the magnitude of those mistakes, and the personal dedication of the character to a more constructive way of life.

The individual who accomplishes this is far better off than the one who has never experienced anything. All experience, all catastrophe, all pain, and all sorrow are assets if we use them.

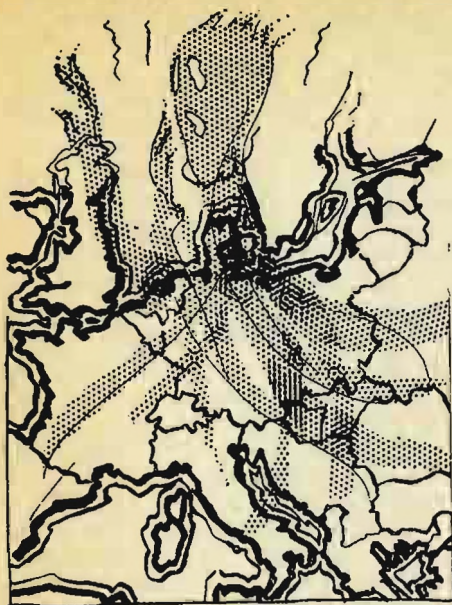
In the postwar world we must deal with nations as with individuals, and we must deal with individuals as with nations. We must realize that any ailment that can afflict the psyche of the individual can affect the soul of a people. One of the curious ideas in geopolitics is, that the total living thing is greater than the sum of its parts. This was the basis of the idea of the folk soul of Germany—that this soul was greater than Germany, greater than the Germans, simply because it was a compound of many.

Without any acceptance of that point of view, we actually know from experience that nations and races do have definite personalities, that they are subject to innumerable personality complexes, and are subject to all the conditioning, both adverse and constructive, which affects individuals. When you read a history of a nation that devotes several hundred pages to describing its own misfortunes it is like the story a neurotic patient tells of his hard and sad life. The neurotic individual is a bundle of personal complaints, antipathies, and remorse; always he is a sufferer from some kind or other of persecution complex. This is equally true of neurotic nations. Much national history is nothing more or less than the sad, neurotic story of frustrated people.

And so we must apply to these nations the same remedy that we would apply to neurotic individuals. Years ago the field of criminology determined that the criminal is a sick human being. Crime is a disease. And the crimes of nations are diseases.

Most of the crime diseases arise in one way or another from unhealthful environment. As society produces the anti-social individual, the society of nations develops the anti-social nation. And just as the criminal justifies his crime because of various evils which he has encountered in society, so destructive nations justify themselves by pointing





out that they have been victims of collective tyranny.

Now, of course, with everyone a bit neurotic, it is not difficult to exploit the common neuroses of a people. This neurosis is less obvious in our American nation than in European nations, although we are developing it. But Europe is controlled by an ancient and dishonorable neurosis. It has been nursing and nourishing it since the beginning of the European way of life. It has frustration cankers, level upon level, and most of all it has a completely enclosing shell of fear—fear based upon tyranny and oppression; fear based upon dictatorship and conquerors. Always fear. Fear of other nations that lie just across the border. Fear of blocs rising among their own nationals. Fear of foreign nations seeking aggrandizement. Fear of State. Fear of Church. Fear of nobility; fear of middle classes; fear of the proletariat. Always fear. And on the surface of this fear, governments are created which never have a chance to function; they collapse overnight.

This terror is the basis of a level of consciousness which can be specialized, tyrannized, capitalized, and exploited by an individual or a group such as that behind the Fascist movement. They

work on the neuroses of the people. They add to inner grievance, and help to fan it into a flame of outer expression; and children twelve and thirteen years old begin carrying guns. The fear problem is rooted in the deep, internal distrust which humanity has of itself, backed and supported by history laden with proof of this distrust. Acceptance of distrust attaches it to everything we come in contact with.

To isolate the patient regarded as sick and to apply curative treatment on a scientific basis, is no assignment for a politician. It is a problem for the psychiatrist and psychologist. That is, it will belong to these learned gentlemen when they get over being a problem themselves. One of present difficulties is that the mind-doctors are so laden with their own frustrations they have no time left to care for the fixations and frustrations of others. So afraid have they become of what they themselves have discovered, they engage heavily in a study of how many of the symptoms they have developed themselves. The old time chronic hypochondriac used to do about the same thing; he'd read all the descriptive matter on the label of the bottle of swamp root and immediately he'd feel all the aches and pains described there. The psychologist, reading the book, observes all the things that might be wrong with the mind, and he begins to feel these things inside himself; and he's soon on his way over to some other psychologist to be psycho-analyzed.

One of these days when this dilemma is cleared up—as it will be—we will then think of normalcy as normal. This we have never done.

Soon or later, we are sure to recognize the psychological solution to the problem of living, that life is a matter of psychological conditioning. With the efficiency methods we now have it would be just as easy to sell to the world certain psychological ideas as it would be to sell it innumerable gadgets and commodities which we distribute through advertising, in itself a powerful psychological weapon.



Why should we not consider the possibilities in seriously following along a line that has already been set, but cleansing and purifying that line, reshaping it according to our own conviction, and rededicating it according to our own ideals? The German state set up in the last century a geopolitical institution that had as its purpose the study of the political theory of the world in terms of geopolitical, German nationalism. The end for which this institution was set up was very simple—German domination of the world.

But Germany realized that it could not hope to dominate the world unless it was able to understand the world. It had to know exactly the nature of the thing with which it was contending. It had to understand human nature, and it had to exploit that human nature for its own conveniences and for its own aggrandizement. Germany settled down to the scientific study of human misbehavior. And a study of how that misbehavior could be capitalized to the accomplishment of a specific purpose.

It began to classify and study the impulses of the human mind. It did not even omit the so-called pseudo-sciences and pseudo-scientists.

It is amazing that with the ponderous mechanism that was set up and the intensive thoroughness with which the problem was approached, that the German geopoliticians didn't come closer to the facts. There is only one reason why they did not. There was a little too much of Aristotle lurking in the background of the German educational system. They followed the Aristotelian process of thinking from a conclusion, and not toward one.

On the basic assumption of the natural real politics of the early German school, the Germans thought from the conclusion that all other nations were intellectually inferior to themselves. This conclusion double-crossed their own geopolitics. They failed in their estimation of others through over-estimation of themselves.

It has been pointed out on many occasions that the German theory of life prevented the development of the Ger-

man as an individual. He failed in the individual resourcefulness which is the great hallmark of American genius. He was dominated by collective pattern thinking.

We can learn one important thing from Germany, and that is, that living is a science, not a romantic escape mechanism, as it was with the Wagnerians.

With a great program toward truth, it is perfectly possible for each generation of Americans to make a positive contribution to the ultimate security and perfection of our world. It is perfectly possible to make right living the purpose for living. The formulas of living can be made so clear as to be completely understandable and universally appreciated.

As my own contribution to the science of ideas I offer something to follow geopolitics—I call it, psychopolitic. Psychopolitic would create our own democratic civilization by the application to it of all that we know concerning the function of the mind. One of the things we have been lacking, and still lack, is purpose—a goal. We lack everything that lies beyond personal interest. War and wartime stress gives us moments of intense patriotism, but we are utterly without a steady program toward a justifiable, worthy, suitable end.

We lack common conviction concerning the reason for our existence as individuals, and as collective groups.

The purpose of psychopolitic would be to include a basic idealism in the training and education of every human being. It would be a basic idealism proven by psychology, rendered into a technique of living — a framework and pattern, but not a dogma to be imposed upon the individual. It would furnish a series of working tools by which the individual from his earliest life can begin to estimate why he is what he is; and what he can do about it; and how he can build himself into a constructive world-citizen.

Psychopolitic divides itself into two important branches: one to fit the world for the individual, and the other to fit the individual for the world.



We talk a great deal in these times about making the world safe for mankind. We have overlooked the problem of making mankind safe for this world. Or any other.

It is impossible to make the world safe while the human being is unsafe. The world can not be made sound while the human being is unsound.

The most deadly occupant of our planet at this moment is man himself. It is not going to be long before man will bring under his control most of the laws of physical nature which at the present time still have a tendency to afflict him. He is going to be able to make his world environment comparatively safe. He is doing absolutely nothing to make himself safe. He is thinking in terms of the menace of cosmic rays, but not of those micro-cosmic rays that are emanating from his own disposition.

We worry about someone discovering the death ray. We discovered it long ago. It is in our hearts. For whatever selfishness is in the heart of man, death is the harvest. And yet, haven't we regarded selfishness as the virtue of almost primary necessity to our economic prosperity?

So, even with the establishment of a new type of world association of nations, the hoped for permanent security will not eventuate if we don't do something about ourselves. There is no possible way in which men who do not want to play the game can be forced to. We must educate all peoples to the real-

ization of something that is widely talked about today, but is not really believed—that the only way to survive *is* to play the game. Say that, and you'll be called an idealist and a Utopian. But it seems to me there is nothing more practical than this very realization. Either we obey, or we die.

We should start our building of world peace among our children of the primary grades in our public schools. We all need to be taught a basic sympathetic understanding of the problems of all peoples. We have too long spent our time studying the exports of countries, and docketing how many mountain ranges there are in the Andes. Mountain ranges are not what is giving us trouble, nor are the principal imports and exports of Lapland. It is not vastly important, even if interesting, to know which way the Amazon flows. What we need to know about the country of the Amazon is its people, and what their problems are, and how we can understand those problems so we will no longer regard it as open season for dollar-profiting off Latin America. If you think our good-will reservoir in Latin America amounts to much, I am afraid you are mistaken. We have of course a superficial level of political conformity. But they do not understand us, and we do not understand them; and their distrust of us is intense all the way from the border of Texas right on down. They distrust us just about as much as we distrust ourselves. And that's a lot.





We have never learned about people, their dreams, their hopes, their fears. Why? We have never been able to help them, because we did not know what they needed; and we have presumed that if we gave them what *we* wanted it would make them happy. Why? It never made us happy, but it somehow should make them happy!

In order to live in this modern world intelligently we have to understand all the varied nations, for all peoples make up humanity. We have to approach all sympathetically, and as intelligently as possible. The intelligent parent of today applies what he knows of psychology to his own child, for the idea of bringing up the child with a rod is a proven failure; it is equally a proven failure in bringing up the world.

To understand why things are as they are, you have to think with people, and through people. This is the strongest possible armament against war. No peoples go to war with things they understand; war is declared against things they misunderstand. The wars we have had in the last 500 years could have been avoided had there been any basic widespread understanding and any mutual confidence between peoples.

There is no reason why the young man of sixteen in this country should not know the principal problems of every nation and race on earth. He need not know the depth of everything, but he should know enough to have tolerance, know enough to have sympathy. He should know enough to recognize the necessity of supporting the types of legislation that are necessary in the successful management of these differing peoples. In a government largely controlled by the people, it is the intelligence or ignorance of the people that determines policy. Where no one knows or no one cares what the policy is, it is not operative. For there is nothing sound on which to build it. Nor can we depend upon a half dozen leaders becoming immensely learned. What the leader has the right to expect, and never gets, is the intelligence of his own supporters. He may get their vote, but with it he gets the burden of their ig-

norance. If he has a good idea, there is no one else to recognize it; if he has a bad idea no one knows it.

We can set up and are setting up a structure to normalize and rehabilitate the several million victims of the present war; there is no reason why we cannot enlarge the scope of that institution and take care of the two billion victims of our world system. Treating for an abnormal psychology is an absolutely necessary procedure for a civilization based upon and functioning according to abnormal psychological patterns. We seem to have a belief that if enough people suffer from the same insanity that the result is sanity. And, if enough people make the same mistake, that mistake represents the proper thing to do.

We want to be extremely practical, let us say; no Utopian visions, please. Then let us realize that industry has already recognized the significance of psychological planning. Nearly all large industrial organizations have considerably increased their own efficiency by the use of industrial psychology. It is no longer necessary for us to live by chance and accident. We can take a great deal of the accident out of life if we want to. We can come much closer to living organized purposeful existences than ever before, if we really desire deeply enough to support and project the available information and apply it to our own needs.

The need for psychological planning and living is equally obvious in the most personal forms of our lives. The American home of today is approximately on the threshold of chaos. For generations it was regarded as an institution somehow divine, as a something that required no analysis, that individuals fitted into simply because they were born, which was of course inevitable. It never occurred to generation after generation that constructing and maintaining a home was a scientific problem, and that it was necessary and important that he who would build a home should know something about what a home is, and how it should be built. The majority of home problems result from an absolute lack of approach to planning



the home intelligently. Home planning has long been regarded as a purely emotional problem, and humanity of course long ago gave up hope of rationalizing the human emotions. But, that is a fallacy.

Human emotions are not wild, spontaneous, unaccountable impulses from within that explode for no reason and produce somewhat the consequences of buzz bombs. The human emotional life is a perfectly reasonable thing; any part of man's emotion can be understood by anyone who wants to understand it. But we hold to the fetish that the emotional life is not understandable, much as the Victorian believed that we could not know anything about God. Now we know that we will probably never know all there is to know about God, but every day we are finding out something about God; and we are learning that it is not heresy to suspect that we *might* be able to learn something. At least, we are no longer satisfied when told we musn't ask questions. And we do not want fairy stories for answers. Human emotions, we can now believe, are the effects of adequate causes. The emotions can be directed. Any individual can make a cosmos out of his emotional chaos, if he wants to. He needs but to use the information and knowledge that is available. Ignorance was once justified, but that was in days when books were chained and nine out of ten could neither read nor write. Today it is no more than lack of conscientious interest that brings us into a large number of our difficulties. We are so busy trying to make money that we have no time or energy or interest left for learning how to live. When we get the money we do not know what to do with it, and it produces no happiness, peace, or security for us.

It is time to embrace the realization that the relationship of human beings is the great science of tomorrow. Human beings must be understood. They can be understood; there is nothing profoundly mysterious about them. If we could ever understand ourselves we would understand the whole human family. For all people are just the same as

ourselves, only some are a little more so. They are all motivated by the same basic human machinery; they are all subject to the same impulse; so we can no longer go on with absolute tolerance for ourselves and absolute intolerance for others. We must start with giving our young people the realization of the greatest possibility of understanding other people, and that such understanding is an indication of a civilized human being; and that intolerance is the proof of inferiority. All intolerant uninformed individuals are inferior by action, if not by intrinsic quality, to those who are



more informed. It must be made known that he who understands is more successful than he who amasses a fortune. Understanding is true wealth. It is both the basis of natural wealth, and of material security.

A dream that has long been in the minds of men is an international university; there is no reason why it should not be realized. It would be a university with the whole world for its campus, and nations for its departments; no one who attended it would be considered educated until he had a solid international understanding. That is one obvious way to approach the problem of peace. It would get at the basic problem: The realization that the thing we are afraid of in life is the thing we do not understand. That which we know we are not afraid of; we may wish something we understand could be otherwise, but we accept it as it is. The person who knows the nature of whatever ailment



afflicts him is stronger than the one who has to wonder what is wrong with him. Knowledge brings certainty; with certainty we put things in order; and regardless of how unfortunate the situation is, we meet it with a higher degree of courage.

By means of a trained group of psychopolitical planners we could very easily assume, maintain, and administer intelligently the postwar responsibility that is likely to be ours. Either we must take leadership or someone else will; and I believe the American citizen as an individual believes in the destiny of his own leadership. This is not because he is dictatorially ambitious to regulate the actions of others, but because he sincerely believes that democracy is a natural way of life. It is to him consistent with the greatest good to the greatest number. Justified by nature and by human impulse, democracy is the most suitable instrument to bring the world gradually into a state of brotherhood and common enlightenment. It is the fair, non-aggressive non-totalitarian way of life, and the American hopes, because he believes in his way of life, that others will find a similar way of life and under it develop their own personalities to the fullest by the liberty and opportunity of democratic policy.

The American hopes sincerely for leadership by example, leadership by virtue of his conviction that he will be a non-selfish administrator of the common good, which is the highest possible form of human leadership. He believes this, he hopes it, he feels it to be part of his destiny.

The good change cannot be accomplished willy-nilly. The best man cannot do anything just by hoping. He must know what he is doing, how to do it, when to do it. And he must be prepared to cope with the consequences of what he does. For he will have to transmute abstract ideals into practical working formulas. There is a great deal of difference between the honest desire to do good, and the intelligent ability to perform a good action. This

we know from personal experience; for many times we have tried to help in some situation and it has turned out badly. Always because our aspiration was not backed by sufficient intellectual understanding.

We must be trained, equipped. This training naturally divides into two kinds. First, the individual must be oriented in his own world. The internal integrity of a people consists of the individual's relationship to himself, his convictions concerning himself, and his ideals concerning the purposes for which he wishes to exist. Training for the second part of this internal program would be in Cicero's idea of civilization, a state wherein the individual is able to live in close proximity and in communal existence with other individuals for the common benefit of all—and without even the trace of desire to exploit his fellow man. Civilization is the ability of the individual to live with others in a state of mutual cooperation. By that definition, civilization is something yet to be achieved. We are in a highly skilled condition of barbarism as we continue to live and survive amidst crime, poverty, disease, and wars, the evils that are inseparably associated with barbarism as by-products. That they exist proves our barbarism, regardless of what we may otherwise affirm intellectually.

In order to accomplish the first part of a psychopolitical program it is necessary that the average human being understand himself and those with whom he has daily contact. This does not mean merely acquiring a broad tolerance, an abstract acceptance that this other person is also human. That may help; but it is not enough. To understand anything and dislike it at the same time is very difficult. To have an enemy you must retain a condition of virgin ignorance concerning his virtues, and very often add an elaborate artificial mechanism to maintain hatred at all costs. To be blind to facts is to punish yourself with your own animosity. And, don't forget, these animosities come from such ailments as acidity and arthritis and kidney trouble and a number of other infirmities, as the direct re-



ward for man's mental and emotional intemperances.

You can not think badly and be healthy. This is one of our important lessons.

It is practical to take vitamins in order to have more energy. It would be even more practical to have something constructive to do with the energy after we take the vitamins.

We have found many practical ways of extending the length of life, but not its constructiveness. We have considered it a virtue to live long, rather than to live well. When we pay \$3.50 for a hundred vitamin tablets which will keep us alive longer, is it so that we can pass through more election years and pay more taxes? Why should we want to live longer, when we are complaining every day? Why we should want to continue our political existence when a political party we do not want is always in office, is a little mysterious. Perhaps our wish is merely for more time to coddle our neurosis and be adequately miserable as we magnify the quantity of our pity for ourselves. Or, possibly we want to live longer so we can see times change; for every time that times do change, the change worries us into the excitement of a relapse.

There are estimates now current that a large percentage of the older generation is not dying of old age; it is being frightened to death by the younger generation. This is a situation unnecessary and not particularly dignified. A creature of the massive importance of the

*homo sapiens* should have something nobler to be concerned with.

Our increased scientific facilities for survival will be woefully unimportant unless that survival means something. Are we to live longer by artificial, chemical means only to increase the length of time in which we can engage in world wars and try to exterminate the race? It's a vicious circle. A people regarded as highly intelligent up to the present time under leadership of the intellectual type which regards itself as the prince of thinkers, has had no way to meet this challenge; our intellectual leadership is as sterile as our political; and the two together are exceeded only by the sterility of our economic directives. With all our education, we have not yet realized that the purpose of knowledge is to solve problems.

We build 200-inch telescopes to see more stars in the distance, but give not the slightest consideration to investing every resource we have toward perfecting the consciousness content in the human being. Wouldn't it be better for a man to die without knowing how many colors there are in the spectrum of the stars, than for him to die without ever knowing why he should have been a friend to any other human being? Man has bigger jobs, more imminent jobs, more intimate jobs than inapplicable knowledge.

We have rewards waiting for the man who explores some unknown country, but no prize nor palm for the individual who has explored himself. Thus far,





we have not rewarded solutional thinking.

But if we do not do it, some other nation, or some other people, will. And the first individual to completely explore himself, and the first nation that becomes a self-explorer, will become master of the world. It is very pleasing to think that we are going to be the ones to do it first, but it is about time we started. The opportunity is over-ripe even now.

Geopolitic was long used by a nation to estimate the probabilities of the reflexes of outside nations and powers to any program of its own. Let us bring that thought, now, to bear upon psychopolitics.

The international attitude of psychopolitics is the normalizing of the psyche of nations — a recognition that the proof of civilization lies in the individual getting along with other individuals, and the nation getting along with other nations. Many problems that we have to solve must be solved on the level of intelligence; they cannot be solved by physical means alone. Their solution requires that man places mental values in their proper position of superiority over physical phenomena and physical substance. The international purpose of psychopolitics would be to give the individual, the leader, and the various counseling bodies of a nation, a working, honest, practical, adequate insight into the psychological life of nations, races, religions, and all the groups which make up the social order of our time.

It is quite impossible for an individual who has no viewpoint except the extremely provincial one of his own home town to act effectively as an administrator of international law. Even he might be able to do something, had he ever really understood his own home town. He must also recover from the delusion that politicians are born. Some persons are born with potential capacities to excel in certain things, but these are capacities that have to be unfolded, developed and trained before they can produce the desired constructive results. Untrained capacity usually ends in delinquency, the

extent of which is measured by the pressure of the innate capacity—when a person of great capacity goes wrong he becomes a great rogue.

One urgent requirement is setting up a structure for training world citizens in what might be termed "The Psychology of World Policy of the Future." The "One World" theory came as a surprise to many people. They would not have been so surprised that the world could be one if they had realized that it always has been one. In truth and substance the world is one. One in everything that is real, and divided in everything that is unreal.

As long as unreality rules the world we will live in a divided world. Everything that divides is an illusion, a dream, and an absolutely impractical falsehood.

Everything that unites is an ideal, and an absolute reality.

But how are we individuals going to discover this unity in the world when we cannot even relate yesterday's impulses with tomorrow's indigestion? How are we going to see this unity if we have no appreciation of the other person, no understanding of what makes him work, his impulses, his hopes and his dreams?

How are we going to lead the world if we do not know what the world wants?

How are we going to become great helpers of humanity if we do not even know what humanity means?

We are going to try to do it, and like most bungling helpfulness, it is going to get us into more trouble.

The position of the American citizen in the world of tomorrow is to be a very simple one, but one that is going to tax him and challenge him. If it would only challenge him with the intensity that Success has challenged him in the past, the result would be the first truly super-race the world has ever known. We are going to realize, sometime, that if we are really a Christian people, our Christianity should be based upon a careful, thorough, conscientious and impartial consideration of all man's religious convictions with the result that



we are convinced that our particular faith is peculiarly suitable to ourselves. Then we can say we are Christians. But unless we know just as much about Mohammedanism as we do about Methodism, we have no real way of doing honor to our decision to be Methodists. Naturally, we'd be Methodists if we know nothing about any other belief; but if we have chosen to be Methodists because we *do* know about everything else, then we are entitled to and justified in our religious convictions.

Fifty years from now our world will have to accept that for centuries to come a large part of the world thought will arise from religious conviction. Religious conviction is to two-thirds of the world what Republicans and Democrats are to America.

It is quite impossible to estimate world psychology without awareness of this. Short-sightedness in our attitude toward the Japanese bore dire results. We were so busied with the certainty that the Japs did not amount to anything that we never had any time to find out what they were thinking about. There is no blissful consequence for being uninformed.

In the future the average American citizen, if he is going to be a citizen of a world pattern, is going to live in one world. He is going to be just as much interested in the personal psychology of the Arabs as he is in the attitudes and opinions of his own family. He is not going to be regarded as educated unless he understands why the world thinks the way it does. He is going to find out that when he starts this job he has a bigger job than he ever realized; and if in the end this job becomes so interesting and fascinating to him that it causes him to devote to it some of the time he is now spending for the accumulation of worldly goods, it will be the most promising sign civilization has ever seen.

We are going to be expected to know why the French think the way they do, why the Chinese think the way they do, and we will be expected to know exactly what the difference is between a Brahman and a Parsee in India. Either

we'll know these things, or we'll have to admit we are not interested in a world perspective.

We *can* say to ourselves, of course: "Well, maybe we're not interested in a world perspective. Being interested might take up so much time that we would no longer be able to devote our attention to the accumulation of our own business assets." If this is to be our attitude, then let us admit it now. If we are going to be more interested in our own success than in finding out how the rest of the world thinks, then let us come out frankly and admit that we are not interested in making a world peace!

Let us admit it, because we cannot have world peace without understanding. Any doctrine that is philosophically isolationist holds a deathknell to world peace. If we do not want to be profoundly intelligent, we can at least be simply honest—and admit that we are perfectly satisfied to go to war every twenty years or so in order that in the remaining intervals we can exploit the world to our heart's content. Let us decide which it is going to be: Either we will become sufficiently informed to understand the world, or else stick our heads ostrichlike in the sand and deny that the rest of the world exists. The time will come when the only thing that can save any individual or any nation is its own intelligence.

Intelligence is the basis of fraternity of purpose. Intelligent people can work together, and when we have an intelligent group of people in any nation or group of nations their problems can be arbitrated and solved. Most important—intelligence can be made as fashionable as stupidity is today. We can become as truly proud of being truly learned as we are now proud of a provincial attitude. When we do that we'll begin to get somewhere.

So, it seems to me that we definitely need the creation of a perpetuating mechanism, an institution built up within our own country and directed to a series of very definite, utilitarian purposes involving practically every branch



of psychology, and dedicated to the problem of solving problems.

This mechanism is as essentially a part of government as anything else. The governor of the world in ancient primal times was the priest-king. He was also the physician. Today's world is sick, and today's world leader has got to be a physician as well as a statesman. He can not be expected to go around pushing pills down people's throats, but he must have within his own consciousness a vision—a practical working vision—of world therapy and its application. The world has been sick since history began; most of history is a long record of world ailments. And because the world has been sick this long time it has become like most sick people—neurotic. It has hurt so continuously that pain has been made a subject of pride. It has been uncomfortable for so long it definitely resents anyone else being comfortable. It even resents its own comfort for any length of time. It has been ailing so long it suspects that a spell of good health is merely an overture to a more serious sickness. And it has become so completely invalidated that it has come to the conclusion that God intended the world to be composed of invalids.

It is perfectly possible to improve and correct a large part of this condition.

Whenever we set out to train a person for any particular job we give him some kind of knowledge of the subject. We do not give a man a license to practice medicine because he is interested in helping people; but we do take his interest and educate him to the use of it according to technical knowledge. An executive in a large business is not selected by the audible appraisal, "Well, you're a nice young chap and you're full of willingness; we'll make you president." There is no substitute for training and experience, we say; and then we start our man at the bottom and help him to work up. Those we have started at the top have nearly always ended at the bottom. It is the same with everything in life. We cannot expect to live well unless we have made living a science. Living happily and

constructively and successfully is not come about accidentally. No matter how well we get along for a little while, our individual mistakes finally pyramid and the result is multiplied in national and international mistakes.

We've got to face the issue before us, that living itself is the first of the sciences. Up to now, we've had only an inadequate instrument for training in living, but with the development of our psychological technique we can supply many of the missing links in thinking which are necessary to the organization of our mental processes. We need a world-wide training of individuals in a world-wide way of life. It should be part of every educational system; it should be taught in our public schools as more important even than the three R's. For some of those who have lived best in the world never had the three R's. And some of those who have lived very badly have been the cultural product of every educational opportunity that we could bestow upon them.

Education is basically learning how to live. That is the primary science. Reading and writing and arithmetic are necessary also; but without the basic conviction of right living they are all instruments capable of being used to destroy the very system that bestows them.

There is nothing more dangerous than an overeducated fool. We produce quantities of citizens who know just exactly what they want, but have no idea what they need. We have produced persons skillful in the extreme, and yet who have no ideal, no dream, no purpose to direct and limit and integrate that skill into a constructive program.





And so one important solution to our present world problem is the establishment of a psychopolitical structure—a world school for the training of human beings in the two important problems of world citizenship; first, how to get along with themselves; second, how to get along with others. For it may be important to be successful, but it's vastly more important to be human. With all our education we haven't taught this. We haven't taught the individual to understand the hearts of other individuals, to sympathize and understand and to dream with others; to find the links of understanding and comradeship which bind him to others.

It is no use to go on without the guidance of science. We have tried it for thousands of years, and chaos has been our only reward. Conditions in the last twenty five years have made us realize the necessity for such planning. From 1929 to 1939 we saw our economic world collapse solely because we never have learned what to do with money. We know how to make it, but not how to use it. We have seen in the case of Nazi Germany the inevitable, ultimate condition of any individual or nation that is motivated by selfishness, success mania, and personal ambition. It doesn't make any difference whether that ambition is to own something that belongs to somebody else in the next block, or whether it is a world policy of ambition trying to conquer nations. We have seen what happened when ambitions of selfishness, greed, dictatorship, oppression, and exploitation take on international proportions.

We have seen what happened to a little despot grown big. But as long as so many of us are potential despots, there will always be one among us that will grow big and will repeat the same ancient pattern.

Our need is definitely for the union and coordination of the knowledge and

ability which we have accumulated in the arts and sciences, the crafts, trades, and in philosophy and religion since the beginning of history. This we can merge into the establishment of a psychopolitical institution of international measure and proportions, serviced and led by the best trained thinkers we have, coordinated into the one simple purpose of applying all things known by man to the service of all that is necessary to the survival and the perfection of man.

The entire program will not then be geared to the flywheel of profits but to the stabilizer of uses. We shall then regard life as a failure unless all we know contributes to the establishment of brotherhood of man upon the earth. The one indication of true greatness is in a humanity inspired to a state of common human integrity. To achieve this end will result in the immortality of our nation. Our race will remain forever in the memory of a grateful humankind.

There is no other way. This is the challenge of our time: That we bind all knowledge, all skill, all energy, and all hope into the common purpose of creating out of that which we know a structure which we are capable of creating. We need but to dedicate to our ideals the energies that we now direct to the satisfaction of our personal selfish ambitions.

It can be done, and we can do it. And we can do it as no other nation in the world can do it; and not because we have to, but because we are a democratic people and desire to.

We can make the voluntary contribution by offering our personal ambitions of our own accord upon the altar of the world's need. Our pledge should be that we will take no more for ourselves until we have a philosophy of life that will give enough to the rest.

(A PUBLIC LECTURE BY MANLY PALMER HALL.)

*Suggested reading:* PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY;  
THE SECRET DESTINY OF AMERICA; SELF-UNFOLDMENT; MAN: THE GRAND  
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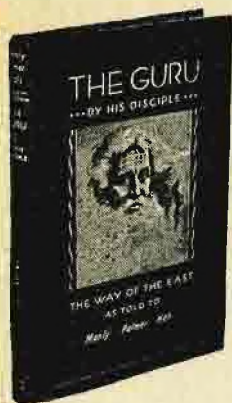
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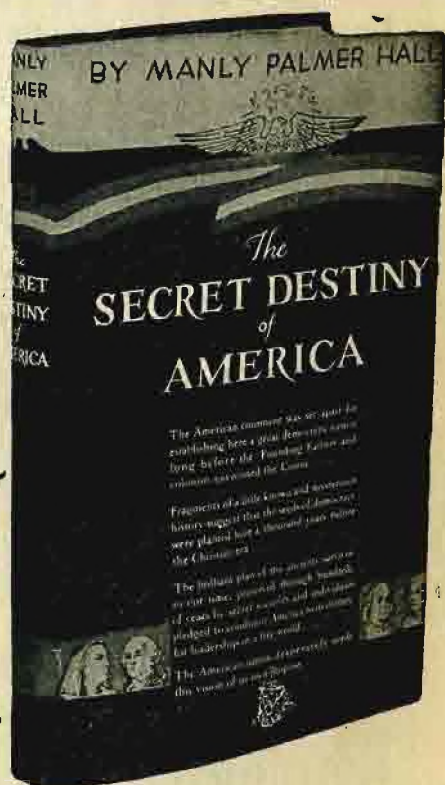
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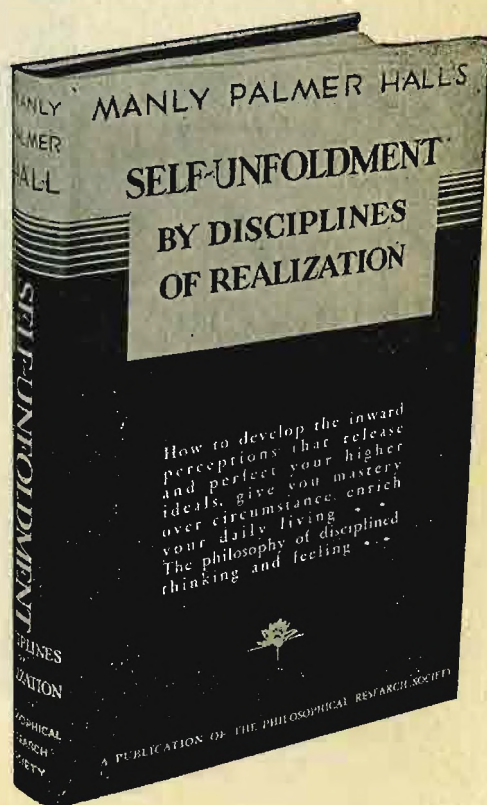
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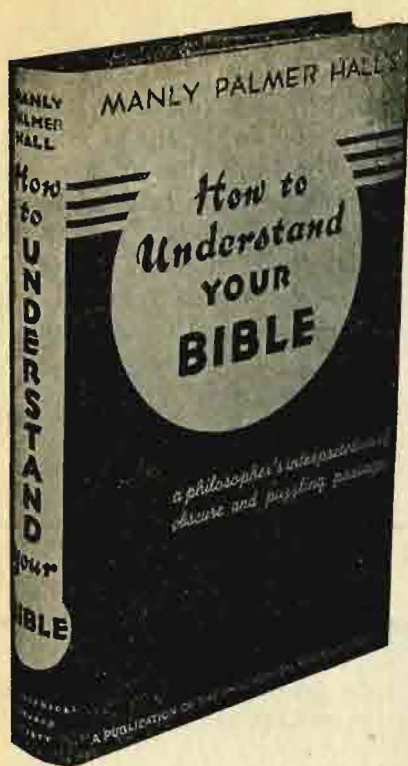
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